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Munificentia
Roberti Mason S.T.P.
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NOTES

ON

THE BIBLE,

BY THE LATE REVEREND

CHARLES BULKLEY.

Published from the Author's Manuscript.

IN THREE VOLUMES.

VOL. II.

WITH

MEMOIRS

OF

THE AUTHOR AND HIS WORKS,

BY

JOSHUA TOULMIN, D. D.

Num fingo? num mentior? cupio refelli: quid enim laboro, nisi, ut veritas in omni quæstione explicetur? CICER. Tuscul. lib. iii.

———Plura enim intelligere par est, quam quæ scribantur. CARDAN. de Varietat. cap. xxxvii. lib. vii. p. 280.

Scriptura tota spiritalis est; tota interiores partes spectat. MORNÆUS de Verit. Relig. Christ. p. 611.

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The AUTHOR's PREFACE.

THE numerous citations from claſſical and heathen authors, which occur in the following notes, are by no means the effect of literary affectation. In the peruſal of their writings I was much entertained and delighted with obſerving ſo exact and ample a correſpondence, in their religious and moral ſentiments, with thoſe of the goſpel and the holy ſcriptures. This gives us a pleaſing idea of the divine government and diſpenſations with reſpect to the heathen world. And I have been the more willing to point out this view to others, as a very different account of the matter has been given by ſome, who have unhappily ſuppoſed that they were doing honour to Chriſtianity by depreciating the religion of nature, and inſiſting upon the almoſt total ignorance, in this particular, of thoſe who enjoyed no other light. I am ſenſible, and I rejoice at it, that I am not ſingular in my own idea; as will now and then, in the progreſs of the following notes, appear.

Grotius has a great number of paſſages to this purpoſe in his annotations; but many of them have a more diſtant reſemblance than moſt of thoſe I have adduced: the ſame is applicable to Lavater,

and the citations of this kind ſo often occurring in the writings of our practical divines. I mean not to undervalue theſe labours; every thing of this kind I have attended to with peculiar ſatisfaction; and I have only made theſe obſervations, in order to ſhew that I ſhall think myſelf ſufficiently honoured, ſo far as relates to this particular part of my deſign in the following *Notes*, if, with any propriety, I may be conſidered as a fellow labourer with the ſeveral writers now mentioned or referred to.

Others have more profeſſedly and diſtinctly handled this topic, in their treatiſes and performances, philological, ethical, theological, and polemic; illuſtrating this general idea by a vaſt number of deciſive allegations from heathen antiquity, as Gataker, Cudworth, Culverwel, Moore, Burthogge in his Cauſa Dei, or Apology, &c. abounding with teſtimonies and confirmations to this purpoſe (ſee p. 199—334), and Dr. Sykes in his Connexion, c. xiv. But I flatter myſelf that a peruſal of theſe, and the like literary productions, will not convict me of an uſeleſs and inſignificant labour in what of this kind the following notes ſhall exhibit. A few general teſtimonies to the ſentiment I ſupport, or declarations concurring with it; beſides what of this kind, with a more particular reference, may, as has been hinted, occur in the notes themſelves, I ſhall here ſubjoin.

We

We have it then obſerved by Melanćthon, that the moral precepts inculcated by ſo many of the Pagan writers, were the dictates of nature; and, for this reaſon, no leſs divine than thoſe written upon the ſtony tables of Moſes*.

All, ſays Calvin, with one voice confeſs, that the worſhip of God is polluted, when he is not worſhipped ſincerely and from the heart: even from the prophane and heathen poets this confeſſion was extorted; and we know that the impious and abandoned were debarred the ſacrifices and temples; and yet what is written and engraved upon the hearts of all, is ſmothered and ſuffocated by hypocriſy; and ſo entirely obliterated, that the vileſt wretches make no ſcruple of thruſting themſelves into the divine preſence; as if Deity was to be gratified, and as it were, obliged, by the mereſt trifles†.

* Sed quoniam Heſiodi præcepta quibuſdam ideo parum probantur, quia gentilis homo videtur aliena et pugnantia cum noſtra religione docuiſſe, hic error vulgo eximendus eſt.—Judicavi operæ præcium me facturum eſſe, ſi exponerem quæ vis ſit, quæque autoritas eorum præceptorum, quæ tum Heſiodus, tum alii multi ſapientes et docti viri cum animadvertiſſent nobis a natura propoſita eſſe, deprehenſa expoſuerunt et in literas retulerunt, ut, &c. Proinde ſic ſtatuemus, nihilominus divina præcepta eſſe ea, quæ a ſenſu communi et naturæ judicio mutuati docti homines gentiles literis mandarunt, quam quæ extant in ipſis ſaxeis Moſi tabulis. Melanćthon. Præfat. in Heſiod. fol. 6. p. 1.

† Uno quidem verbo fatentur omnes, pollui Dei cultum, niſi ſyncere et ex animo colatur: prophanis etiam poetis extorta fuit

hæc

Eraſmus ſpeaks of ſome quoting Plato or Ariſtotle with as much confidence, and with as ſtately an air, as Iſaiah or St. Paul; not, ſays he, but that truth is Chriſt's, wherever we meet with it*.

Many a brave and ſtriking paſſage, ſays Lavater, is to be met with in the heathen page concerning the reverence due to the aged.—There are many ſentences (or ſentiments) occurring in the prophane writers illuſtrative of this; namely, Prov. xvi. 32†.

The law was the people's tutor and guardian till the time of Chriſt, partly as a moſt perfect moral doctrine, which even the Gentiles (to whom many things were derived from the Hebrews) are forced to acknowledge‡.

hæc confeſſio: et ſcimus ſceleſtos a ſacrificiis; et templorum ingreſſu fuiſſe prohibitos. Interim quod omnium cordibus inſculptum erat, ſuffocat hypocriſis, adeoque penitus obliterat, ut audeant impuriſſimi quique ſe ingerere in conſpectum Dei, quaſi frivolis nugis eum ſibi devinctum tenerent. In Pſalmos, p. 245.

* Platonem aut Ariſtotelem non minore ſupercilio citat, quam Eſaiam aut Paulum: non quod veritas non ſit CHRISTI; ubicunque reperta fuerit. Eccleſiaſt. p. 103.

† Apud gentiles etiam multa præclara leguntur de reverentia erga ſenes. Lavaterus in Prov. xvi. 31. Multæ ſententiæ in prophanis quoque ſcriptoribus leguntur, quæ ad hanc illuſtrandam pertinent. Id. ib. in v. 32.

‡ Lex fuit cuſtos populi uſque ad Chriſtum, partim, ut moralis doctrina perfectiſſima, quam etiam gentes (ad quas multa ab Hebræis derivata ſunt) coguntur agnoſcere.—Cocceius de Fœdere, cap. xii. § 393. p. 368.

Lamberti

Lamberti a Velthuyſen Tractat. de Juſtitia Divin. et Human. pa. i. p. 42. Traject. ad Rhenum, 1664, aſſerts that there are no moral ſentiments exhibited in the New Teſtament, which had not been previouſly known to both Jews and Gentiles*: charging thoſe (ib. p. 140) with error, who ſuppoſe ſelf-denial to be a new precept peculiar to the goſpel, and affirming that were it to be taken out of the decalogue, there would ſcarcely be any materials for virtue remaining, and a traveller in her ways be ſcarcely a poſſible character†: elſewhere he ſignifies that, according to the inbred principles and notions of the human mind, and

* Cum aſſerimus legem perfectiorem (lege naturali ſcil.) hominibus tradi non poſſe; neque ſub Novo Teſtamento ullam fuiſſe traditam, id ita intelligimus, quod nihil omnino ſub, V. T. Iſraelitis conceſſum fuit, quod cum recta ratione pugnaret, et (aut) quod ex ratione coargui poſſet peccati aut defectus: Deinde quod nihil ſanctum, honeſtum aut bonum excogitari ab hominibus poteſt; aut a Deo et Chriſto ſub Novo Teſtamento præceptum putatur, quam lege Dei tam cordibus inſcripta, quam in litera tradita, omnibus et ſingulis homnibus, tam Gentibus quam Judæis non fuerit mandatum.

† Prodit ſe hic etiam eorum error, qui exiſtimarunt *abnegationem ſui-ipſius* eſſe novum præceptum evangelicum, neque decalogo comprehenſum. Tantum enim abeſt præceptum illud eſſe novum, ut, ſi hoc præceptum ex decalogo tollatur, omnis fermè virtutis materia tollatur, et ita *viatoris* perſona vix ſupereſſe poſſit. Viator is a term or appellation denoting with this, and, I believe, with ſome other writers, the moral progreſs here below, in contra-diſtinction from the ſtate of glory. Diverſus hominis ſtatus eſt, *gloriæ* ſtatus et *viatoris*. Ibid. p. 92.

reaſoning founded upon them, we know that there is a God, holy, true, juſt, the avenger of wickedneſs and ſin; yet merciful and benign: that ſin deſerves puniſhment; that by repentance and holy living we render Deity propitious to us, and ſhall find him ſo in judgment; that this ſoul is immortal; that a judgment after this life awaits both good and bad; with other things of the like ſort*: and confirmatory of this repreſentation is what we are told by Mr. John Eliot concerning his Indians; "They believe—that we all have in us "immortal ſouls, which, if we were godly, ſhall go "to a ſplendid entertainment with Kautantowit "(their chief God); but, otherwiſe, muſt wander "about in a reſtleſs horror for ever." See his Life, by Cotton Mather, p. 74. 2d edit.

There is, ſays Mornay, prefacing his book upon the truth of the Chriſtian Religion, belonging to the Jew and the Heathen, one common nature, which ſupplies to both, one common philoſophy,

* Denique, præter myſteria ex Scriptura ſolummodo cognita, præter ea, quæ ratione, ſine Scripturæ ſubſidio difficulter eruuntur, ſunt alia, quæ notionibus inſitis, et ratione iis innitente, cognoſcimus: ita cognoſcimus, eſſe Deum ſanctum, veracem, juſtum, mali et peccati vindicem; tamen bonum, atque clementem. Peccata pœnam mereri; reſipiſcentia vitæque ſanctitate nos Deum nobis propitium reddere, talemque nos ipſum experturum (ipſos experturos) in judicio: animam eſſe immortalem; et poſt hæc vitæ curriculum bonos maloſque manere judicium: et quæ ſunt hujuſmodi. Ibid. p. 120.

and

and certain common principles; that there is one God, the governor of all things; that he is good, and by no means author of ill; that he is wiſe, and conſequently does nothing in vain; alſo that man is by nature made for immortality; that man ought to worſhip God, and be grateful to him, in order to his happineſs; that this ſame man, however, is ſubject to various perturbations, prone to evil, lamely moving towards good, &c*. And in the treatiſe itſelf we have him ſending his reader to Seneca, Plutarch, and Epictetus, in order to his ſeeing how well the doctrine of Chriſtians concerning Providence agrees with Heathen wiſdom†.

There are ſuch things declared and enjoined in the goſpel, as have their "foundation" in the *law and light of nature*. Such are all the *Moral duties* which are taught therein. And two things may be obſerved concerning them; 1. That they are in ſome meaſure known unto men aliundè, from other principles. The inbred concreated light of nature doth, though obſcurely, teach and con-

* At eſt Ethnico perinde atque Judæo, Natura communis, quæ commmunem utrique philoſophiam ſuppeditat, communia principia; quod Deus unus, omnium rector; quod bonus et minime auctor mali; quod ſapiens, et proinde nil agit fruſtra; item quod homo, &c. p. 4.

† Lectores vero rogatos velim, ut e libris ipſis colligant, quam bene cum Ethnicorum ſapientia doctrina Chriſtianorum de Providentia conveniat. Cap. xiii. p. 267.

firm

firm them. So the Apoſtle, ſpeaking of mankind in general ſaith, το γνωστον τε θεε φανερον εστιν εν αυτοις, Rom. i. 19. *That which may be known of God, is manifeſted in themſelves* [*manifeſt in them*, Bible.] The eſſential properties of God rendering our moral duty to him neceſſary, are known by the light of nature: and by the ſame light are men able to make a judgment of their actions, whether they be good or evil; Rom. ii. 14, 15. Owen on the Spirit, book iii. chap. iii. § 57. p. 234—5. How the doctor's *(obſcurely)* is to be reconciled with the apoſtle's φανερον, or, *manifeſt*, I leave to the determination of the reader.

Not a little to our purpoſe is the language of Archbiſhop Tillotſon, as occurring in his Preface to Biſhop Wilkins's Treatiſe upon Natural Religion. "And certainly," ſays he, it is a thing of "very conſiderable uſe rightly to underſtand the "natural obligation of moral duties, and how ne- "ceſſarily they flow from the conſideration of *God* "and *ourſelves*. For it is a great miſtake to think "that the obligation of them doth ſolely depend "upon the revelation of God's will made to us in "the *Holy Scriptures*. It is plain that mankind "was always under a *law*, even before God had "made any external and extraordinary revelation; "elſe how ſhall God judge the world? how ſhall "they to whom the *Word of God* never came, be "acquitted or condemned at the great day? For

"*where*

" *where there is no law*, there can neither be *obedience* " nor *tranſgreſſion*.

" It is indeed an unſpeakable advantage, which " we who are Chriſtians do enjoy, both in reſpect " of the more clear and certain knowledge of our " duty in all the branches of it, and likewiſe in " regard of the powerful motives and aſſiſtance, " which our Bleſſed *Saviour* in his *Goſpel* offers " to us, to enable and encourage us to the diſ- " charge of our duty. But yet it is nevertheleſs " very uſeful for us to conſider the primary and " natural obligation to *piety* and *virtue* which we " commonly call the *Law of Nature*; this being " every whit as much the *Law of God*, as the " *Revelation* of his will in his *Word*; and conſe- " quently, nothing contained in the *Word* of *God*, " or in any pretended *Revelation* from *him*, can be " interpreted to diſſolve the obligation of moral " duties plainly required by the Law of Nature. " And if this one thing were but well conſidered, " it would be an effectual antidote againſt the " pernicious doctrines of the *Antinomians*, and of " all other *Libertine-Enthuſiaſts* whatſoever: no- " thing being more incredible than that *Divine* " *Revelation* ſhould contradict the clear and un- " queſtionable dictates of Natural Light; nor " any thing more vain, than to fancy that the " *Grace of God* does releaſe men from the *Laws* " *of Nature*.

" This

"This the author of the following *Diſcourſes* "was very ſenſible of, and wiſely ſaw of what "conſequence it was to eſtabliſh the *principles* "and *duties* of religion upon their true and na- "tural foundation; which is ſo far from being a "prejudice to *Divine Revelation*, that it prepares "the way for it, and gives it greater advantage "and authority over the minds of men."

The great Cyrus, ſays Mr. Blackwall in his Sacred Claſſics, p. 26, firmly believed a future ſtate, and the eternal duration of human ſouls. And, ſays he, part ii. chap. i. § 3. "An excellent "collection of morals may be drawn out of the "claſſical authors; much reſembling the ſacred "writers, both in ſenſe and language," illuſtrating the remark in a following page or two by particular inſtances.

Similar modes of expreſſion, however, repreſentation, and phraſeology, occurring in claſſical and heathen writers, have in theſe notes been frequently ſpecified and pointed out; even where no ſentiment correſponding to that of the verſe is ſuggeſted.

I have likewiſe carefully introduced ſuch ſtriking and happy illuſtrations, whether critical, devotional, or practical, of particular texts, as occurred to me in authors not profeſſedly commenting upon ſcripture: ſome of which, ſays Mr. Le Clerc, affording him greater help than all the writers

writers of commentaries*. Something, however, of the ſame kind from authors of this other deſcription has been intermingled.

Sometimes too I have indulged my inclination, I hope not altogether unprofitably, in citations, which, though not directly explanatory, or illuſtrative, of this or that ſelect portion of ſcriptures, or ſuggeſting any correſpondence between the writings of the New Teſtament, and thoſe of the ancient heathens; appeared to me remarkable, either on account of the author, or elſe, ſome ſingularity of ſentiment, in reference to the general ſubject ſpoken of in the paſſage, or *verſe*, to which they are annexed. But I have ſeldom, or ever, enlarged upon my deſign, or intention, in alleging them; leaving that matter to the reflexion and judgment of the reader.

To whom likewiſe I have left it to determine upon the genuineneſs and authenticity of ſome of the writings I have referred to: according to which determination the paſſage alleged may have more or leſs propriety; though, it is hoped, not be altogether inſignificant, from whomſoever originating.

* Nonnulli eorum (qui Commentarios perpetuos non ſcripſerunt) multò majora auxilia nobis ſuppeditarint, quam omnes Commentariorum Scriptores. Prolegom. in Commentar. Diſſ. ii. p. 22.

There

There is indeed one author, Demophilus, whom I have often cited, as expreſſing ſentiments exactly analogous to thoſe of the New Teſtament; but concerning whoſe time the literary world is wholly in the dark*, inſomuch that it is altogether uncertain whether he be an heathen or a Chriſtian writer; and, conſidering what has been one main and principal object of theſe notes, it is highly neceſſary, in point of fairneſs and equity, that I ſhould declare myſelf apprized of this. If he be really an heathen author, and his time prior to the publication of the goſpel, he muſt be allowed to bear ample teſtimony to that correſpondence between the ſentiments of Chriſtianity and thoſe of the heathen world, which we have endeavoured to point out: if the contrary, he can be no witneſs at all in the caſe. His language, however, is ſo pithy and full of meaning as, at any rate, to merit our attention.

With reſpect to ſuch undoubtedly heathen authors, as wrote after the time of Chriſt and his apoſtles, I have quoted them without this mark of diſtinction; and as affording the ſame general evidence as is produced from ſo many of their ſenior brethren. For, ſuppoſing them even to

* Demophilus, Pythagoricarum ſententiarum collector, quis aut cujas fuerit, quave ætate vixerit, juxta cum ignariſſimis ignoro. Lucas Holſtenius ad Lectorem.

have

have borrowed their ſentiments from the goſpel, it could not be out of reſpect to Chriſtianity, as a divine and ſpecial revelation, that they approved of and embraced them: ſome of them were enemies to Chriſtianity, and wrote againſt it, and they can only be conſidered as heathens concurring in ſentiment with the piety and morals of the goſpel.

Upon the ſubject of the divine unity in particular, I wiſh it to be remarked (additionally to the more direct citations and correſpondencies in ſeveral parts of this work produced and pointed out) how many paſſages from heathen writers, of different and widely diſtant periods, will occur, in the courſe of the following notes, in the higheſt degree expreſſive of it, though more immediately inſiſted upon with another reference.

I have only to obſerve farther, that the candid reader will not perhaps find his labour loſt in conſulting the parallel ſcriptures, or paſſages, of the ſacred writers referred to without citation, as well as references of the like kind to other authors. The former, in particular, will, if I am not miſtaken, exhibit ſuch a ſentimental harmony, and ſuch an agreement in the repreſentation of facts, cuſtoms, times, perſons, and characters, as not a little to confirm the authenticity of the ſacred volume. There is an advertiſement prefixed to Biſhop Richardſon's Explanations upon the Old Teſtament, very much worthy of our attention, though

though I by no means produce it as expreſſive of what I myſelf have done under this article; aiming however at ſomething of the kind.

"Reader," (for ſo it runs)

"Thou art to conſider that the Reverend Au-
"thour did not cite ſcriptures by numbers, but
"weight: he did not jumble ſcriptures together
"fortuitouſly (as too many do, as Democritus
"did his Atomes), but judiciouſly ſelected out
"thoſe which were moſt appoſite. And ſurely
"nothing is more helpful to the right underſtand-
"ing of ſcripture, than comparing it with itſelf.
"Do not therefore ſleightly paſſe over his ſcrip-
"tures, as if they were of no moment; but dili-
"gently peruſe them, and let it not be grievous
"to turne to the places cited; for the marrow of
"this book conſiſts in the Authour's dexterous
"paralleling of Scriptures together. Farewell."

For the reſt, I leave the *Notes*, with all humble reference to the reader, to ſpeak for themſelves, only preſuming that if, in tranſlating ſuch a great variety of paſſages, ſome of them from very difficult authors, I ſhould here and there have fallen into a miſtake, the wonder will not be great: a greater it would have been, if I had not. But I am not conſcious of any wilful miſ-repreſentation.

NOTES

NOTES on the BIBLE.

MATTHEW.

THIS goſpel was written in Hebrew, according to St. Jerom. Epiſt. tom. iii. No. 145. Damaſo. ſub. fin. p. 103. ed. Rom. Matthæus, qui evangelium Hebræo ſermone conſcripſit: and again in the very ſame words, Epiſt. cl. ibid. Hebidiæ, Qu. iv. p. 119.

He is called by Nicephorus, lib. i. cap. xxxvi. at the beginning, ſublime Matthew. Ὑψηλὰ καὶ τὸν ὑψηλὸν Ματθαῖον, &c.

CHAP. I.

V. 1. The book of the generation of Jeſus Chriſt, the ſon of David, the ſon of Abraham.

Matthew, ſays Pope Leo, in order to the fulfilment of the promiſe made to Abraham in Jeſus Chriſt, runs through the order of generations, and has ſhewn all the nations were to be bleſſed. Matthæus evangeliſta, ut promiſſionem ad Abraham factam oſtenderet in Chriſto eſſe completam, generationum ordinem percurrit, et in quo omnibus gentibus diſpoſita fuiſſet benedictio, demonſtravit. Leon. in Nativit. ſerm. x. Op. tom. ſermon. p. 113, 114. ed. Lovan. et Calv.

Calvin well obſerves, that a genealogy of this kind cannot but be very uſeful to pious minds, for the confirming of their faith; it being ſo often ſignified and ſo much inſiſted upon in the ancient prophecies, that the Meſſiah was to be of the lineage of Abraham and of David. His words are theſe. Inſtitut. lib. ii. cap. xii. § 3. p. 170. fol. ed. Genev. Adde, quod ſperandus fuit redemptor ille Abrahæ Davidiſque filius, quem in lege et prophetis Deus promiſerat: unde alterum fructum

colligunt piæ mentes, quod ipſa originis ſpecie ad Davidem et Abraham perductæ, certius agnoſcunt eſſe Chriſtum qui tot oraculis celebratus fuit.

With reſpect to this of Matthew, Voſſius de Idololat. lib i. cap. xxxviii. p. 277. quart. Amſterd. has the following reflection: Qui filium genuit, nepotem etiam, et omnem ejus genuiſſe poſteritatem, cenſetur. Cujus rei compluria habemus exempla apud Matthæum evang. cap. i. ac alibi in ſcripturis paſſim. The father of the ſon is the father of the grandſon, and of all the poſterity; of which manner of ſpeaking we have many examples in the firſt chapter of Matthew, and other parts of ſcripture.

V. 18. When as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt.

Γαρ in this verſe is not a cauſal, but a declarative particle; of which we have an inſtance, Acts xix. 35. as alſo, Xenophon. Cyropæd. lib. iii. Ους, γαρ νεωτι, &c. Vide ed. Hutchinſ. p. 171. and note there.

V. 23. And they ſhall call his name Emanuel.

This word, καλεσουσι, they ſhall call, ſays Epiphanius, Ancorat: §118. p. 120. vol. ii. ed. Colon. denotes the practice and manner of the faithful ſons of the church. For, when the jews, the murtherers of Chriſt, the Lord, inquire of them concerning the Saviour, why they profeſs to believe in one, that was crucified; their anſwer is; This very perſon, whom you put to death upon the croſs, is God, with us. Το δε, καλεσουσι, σημαινει τον τροπον, &c.

CHAP. II.

V. 2. We have ſeen his ſtar in the eaſt.

The ancients had an opinion, ſays Shuckford, that their great men and heroes, at their death, migrated into ſome ſtar; and

and in conſequence of that, they deified them. Thus Julius Cæſar was canonized becauſe of a ſtar, that appeared at his death; into which they ſuppoſed he was gone. Vide Sueton. Cæſar. cap. lxxxviii. Virgil. Ecl. ix. ver. 47, 48. Horat. Od. xii. lib. i. Perhaps theſe Magi might have ſome ſuch notion. Vide his Connection, vol. ii. book viii. p. 282.

Cæſarius, as quoted by Mr. Baxter, ſays, that the ſtar, which led the Magi to Chriſt, was an angel. See his Reaſons of the Chriſtian Religion, pa. ii. Concluſ. p. 529. quart.

Epiphanius de Laudibus Beat. Virgin. Oper. tom. ii. p. 299. ſays, that upon their coming to Jeruſalem, the ſtar began to diſappear, ſo that they were under a neceſſity of making the inquiry here mentioned by the evangeliſt. Κρυφθέλτι απ' αυτων ο αστηρ.

V. 6. And thou Bethlehem, in the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor, that ſhall ruſe my people Iſrael.

Origen. contra Celſum. lib. i. p. 39. ed. Cantab. obſerves, that this prophecy will by no means apply to any of thoſe ſtrolling fanatics mentioned by Celſus, unleſs they can prove, that they were born in Bethlehem. But concerning the birth of our Saviour in that city, if any deſire any farther teſtimony, than that of the prophet and evangeliſt, let him, ſays he, conſider, that the cave, where he was born, is now ſhewn in Bethlehem, and in it the manger, where he was laid in his ſwadling clothes; and that it is a thing much talked of even among the unbelievers, that in that cave was born the man, whom the chriſtians worſhip and ſo much admire. And truly, ſays he, I think, that before the advent of Chriſt, the prieſts and ſcribes of the people, on account of the indiſputable clearneſs of the prophecy, (referring for illuſtration to the anſwer here given by the prieſts and ſcribes to Herod, and to John vii. 42.) muſt have

taught, that Chriſt was to be born in Bethlehem. Agreeably to this idea of Origen, we ſhall, I ſuppoſe, moſt naturally underſtand the latter part of the 5th and 6th verſes, as being the language of the prieſts and ſcribes quoting the prophecy, and not of the evangeliſt.

V. 10. They rejoiced with exceeding great joy.

Εχαρησαν χαραν.] Blackwell in his Sacred Claſſics, p. 18. mentions ſeveral inſtances of the like conſtruction from the beſt Greek authors. To which we may add that of Plato, in the Second Alcibiades, ap. Select.Dial. § 3. p. 238. Νοσειν νοσον· and Apolog. Soc. ibid. § 3. p. 5. Φλυαριαν φλυαρειλα· and ibid. § 4. p. 8. Ξυνεφυγε την φυγην· as alſo, Ariſtotel. Rhetoric. lib. ii. cap. vi. § 4. ed. Lond. p. 100. Βλαπτειν βλαβας. It has been adopted too by the Latin dramatiſt. See Plaut. Curcul. act. i. ſc. 1. Servitutem ſerviunt: et Trin. act. ii. ſc. ii. Servivi ſervitutem: Servitutem ſervire.

V. 13. Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.

Herodotus, lib. v. ed. Stephan. p. 203. tells us, of the miraculous preſervation of a young child, whoſe birth and future proweſs had been the ſubject of oracular declaration; and whom for that reaſon, ten men had been ſent to find out, and to murther: every one of whom, in ſucceſſion, was prevented from perpetrating the deed, by the ſmiling aſpect of the child, at the time, when they had taken him into their arms for that purpoſe.

V. 15. And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon.

Out

Out of Egypt have I called my ſon.] The whole verſe in Hoſea, to which the evangeliſt is generally ſuppoſed here to refer, runs thus; "When Iſrael was a child, then I loved him; and called my ſon out of Egypt." With reſpect to which, Euſebius obſerves, that Chriſt is, in other prophecies, ſpoken of under the name, or appellation, of Iſrael; and that we can by no means ſuppoſe the people, or nation of Iſrael, to be in theſe words of the prophet referred to; they having been, in the immediately preceding verſes, deſcribed as a moſt wicked and abandoned people: and it being impoſſible, he ſays, that one and the ſame people ſhould be at once ſpoken of, as objects of diſpleaſure, and of liking and approbation. This character given them, and theſe threatenings denounced, he interprets of their conduct toward the Meſſiah, and their final deſtruction by the Roman arms; and ſuppoſes, by the king here ſpoken of, to be meant Herod. He adds, that if this account of the matter does not ſatisfy, we may ſuppoſe the evangeliſt to refer to the prophecy of Balaam, Numb. xxiii. 22. "God brought them out of Egypt;" obſerving, that the evangeliſt does not ſay, that Hoſea was the prophet in view. Vide Demonſtrat. Evangelic. lib. ix. p. 265, 266. Ισραηλ γαρ ο Χριστος και ἑτερας ανηγορευται προφητειας. Ed. Stephan.

V. 16. Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under.

Here, Dr. Prideaux reminds us, that Herod, when on his death-bed, ſent for all the moſt conſiderable jews to Jericho, where he then was; and when he had them there, ſhut them all up in a circus, and ordered them, upon his death, to be ſlain, that ſo he might have a lamentation at his death. Though the perſons, to whom he gave it in charge, did not execute it. See his Connection. vol. ii. pa. ii. lib. ix. p. 655.

And what a tremendous and tragic tale is that related by Herodian, Hiſt. lib. iv. § 11. p. 150—152. of Antoninus, who having firſt privately and moſt inhumanly diſpatched Geta, his brother, and partner in that empire; proceeded to a general ſlaughter of his domeſtics, kindred, friends, and acquaintance, not ſparing even the infant age; and including in the bloody deed even his wreſtlers, charioteers, ſtage-players, and other connexions of the like ſort. Ευθυς δε πανλες εφονευονλο, &c.

V. 18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

Juſtin Martyr ſuppoſes the wiſe men ſpoken of in this chapter to have come from Arabia; and tells us of a place in his time, of the name of Rama, in Arabia. Therefore, ſays he, becauſe of a voice, that was to be heard from Rama, the holy ſpirit by Jeremiah, had foretold that weeping and lamentation ſhould ſeize the place of Rachel's burial, that is Bethlehem. Vide Dialog. pa. ii. p. 307. ed. Thirlb. Και τοτο επεπροφητευτο, &c.

Compare Nehem. xi. 33.

V. 23. That it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene.

It may be ſaid, that this prophecy is not to be found in the Old Teſtament. True; but a Nazarite being a term of reproach, Iſa. liii. 3. is the prophecy fulfilled hereby. So Bullock.

CHAP. III.

V. 2. The kingdom of heaven is at hand.

Tertullian well obſerves, that in ſaying, the kingdom of heaven is at hand, is plainly implied, that it was not a thing before unheard of. Adverſ. Marcion. lib. iv. cap. xxiv. p. 439. C. Regnum

Regnum Dei neque novum neque inauditum ſic quoque confirmavit, dum illud jubet annuntiari adpropinquaſſe.

V. 4. And the ſame John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locuſts and wild honey.

Ælius Spartianus of the emperor Severus ſpeaks thus: Hic tam exiguis veſtibus uſus eſt, ut vix tunica ejus aliquid purpuræ haberet, et cum hirta chlamyde humeros velaret. There was ſcarce any embroidery to be ſeen upon his waiſtcoat, and a rough cloak was the covering of his ſhoulders. He adds; Cibi parciſſimus, leguminis patrii avidus, vini aliquando cupidus, carnis frequenter ignarus. Very ſparing in his food, fond of his own country vegetables, and, though ſometimes eager upon the wine, often made his meal without eating any fleſh. Vide Auguſt. Scriptor. ed. Paris. p. 71. E.

Pliny tells us, that in ſome parts of Æthiopia, they live upon nothing but locuſts ſalted and dried in the ſmoak. Pars quædam Æthiopum locuſtis tantum vivit, &c. Hiſt. lib. vi. cap. xxx. He adds, theſe do not live above forty years. Quadrageſimum annum vitæ non excedunt.

Vide cap. x. 7. et lib. xi. cap. xxviii. juxt. fin. ſpeaking of locuſts, he ſays, Parthis et hæ in cibo gratæ. The Parthians eſteem them a pleaſant food.

V. 7. When he ſaw many of the Phariſees and Sadducees come to his baptiſm.

Επι το βαπτισμα. Valet, ſays Hutchinſon, ενεκα τε βαπτισθηναι. See his Xenophon. de Inſtitut. Cyr. lib. i. p. 7. a note upon occaſion of what is there ſaid by Xenophon, that the Perſian lads go to ſchool to learn juſtice, επι τελο ερχονται, juſt as ours do to learn grammar. Οι μεν δε παιδες, &c.

V. 8. Bring forth therefore fruits meet for repentance.

How, says Epictetus, would you wish to be found employed, when death shall seize upon you? Certainly in some work, that is becoming a man, some act of beneficence, public utility, and generous exertion. Or if no opportunity of this kind should have happened to occur, I may at least be found amending myself, εμαυτον επανορθων, in refining my taste, getting the better of my weaknesses, and indulging every affection in a suitable and becoming manner. Τι αν θελεις ποιων ευρεθηναι υπο τα θαναλα; Vide Disputat. lib. iv. cap. x. p. 416. ed. Lond. To the same purpose he had expressed himself in the preceding chapter towards the latter end. When thou hast done any thing amiss, condemn thyself for it, and then do not despair of amendment: there only wants a will, and the matter is effected. And at the close of it, says he, What greater good can befall a man, than from impudent to become modest; from disorderly, a man of regular and sober manners; from a faithless wretch, a man of honour and probity; from luxury and riot, to a life of temperance and moderation. Πρωτον μεν καταγνωθι——Θελησαι δει, και γεγονε, διωρθωται.——Τι ζητεις——μειζον; &c.

——Scelerum si bene pœnitet,
Eradenda cupidinis
Pravi sunt elementa. Horat. Od. xxiv. lib. iii.

Signifying, that in order to a true and genuine repentance, former vices must be eradicated; and the too yielding mind formed upon the principles of a severer discipline.

V. 9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Justin Martyr tells his jew, that the teachers of his nation deceived both themselves and their hearers, by supposing, that the kingdom of heaven would be given unto them, merely on account

account of their carnal deſcent from Abraham, however, in perſonal character, corrupt, diſſolute, and abandoned. Εαυτες και υμας βυκολεσιν, υπολαμβανοντες, &c. Dialog. p. 433, 434. Thirlb.

With reſpect to the latter part of the verſe, Jeſus, ſays Irenæus, did this, when he turned us from the religion of ſtones, a lapidum religione, and from our own inſenſible and barren ſtate of mind, and brought us to a faith like that of Abraham's. Hoc——fecit Jeſus, &c. Lib. iv. cap. xvi. p. 303. Oxon.

And to the ſame purpoſe, Hieron. ad Principiam. Epiſt. tom. iii. No. xiv. vol. ii. p. 92. Hoc eſt, de duro corde gentilium.

When God is ſaid, ſays Mr. Norris, to be able out of ſtones to raiſe up children unto Abraham, I ſuppoſe there is no neceſſity of underſtanding the text, as to the ſouls of thoſe children, but only of their bodily part; that which is intellectual being from elſewhere to be derived, as in ordinary generation. In like manner, as when God is ſaid to have formed Adam out of the duſt of the ground, we can underſtand it only of his body, the original of his ſoul being otherwiſe accounted for even by the ſacred hiſtory. See his Ideal World, pa. ii. chap. i. § 40. vol. ii. p. 50.

How exactly do we find the language of the heathen poet concurring with the ſentiment of the baptiſt in this verſe. See Juvenal. Sat. viii. init.

Stemmata quid faciunt? quid prodeſt, Pontice, longo
Sanguine cenſeri, pictoſque oſtendere vultus
Majorum, et ſtantes in curribus Æmilianos,
Et Curios jam dimidios, humeroque minorem
Corvinum, et Galbam auriculis naſoque carentem?
Quis fructus generis tabula jactare capaci
Corvinum, poſthac multa deducere virga
Fumoſos equitum cum dictatore magiſtros,
Si coram Lepidis male vivitur? &c.

And

And again ver. 76.

Miſerum eſt aliorum incumbere famæ.

It is a wretched thing to depend (for our own worth) upon another's fame.

V. 10. And now alſo the ax is laid unto the root of the trees.

By this ax, Biſhop Leighton underſtands death. God, ſays he, is taking his ax as it were, and fetching his ſtroke at you, and you know not how ſoon it may light. See his Ten Sermons, No. ix. near the end. ap. Select Works, p. 540. ed. Lond. 1758.

Or we may underſtand by it the approaching goſpel-ſeaſon, by the preaching and publication of which, ſuch methods ſhould be taken in the courſe and order of divine providence, for the ſubduing and mortifying the power of ſin amongſt mankind; which, if not properly improved, would dreadfully aggravate the guilt of thoſe ſtill remaining in their ſins, not withſtanding their profeſſion of it.

When St. Paul ſays, Philip. i. 17. that he was ſet for the defence of the goſpel, the original word is the ſame with that in this verſe anſwering to laid.

V. 11. He ſhall baptize you with the Holy Ghoſt, and with fire.

Tertullian underſtands, by the fire here ſpoken of, the fire of judgment and condemnation, De Baptiſmo. cap. x. p. 228. B. ed. Pariſ.

And to the ſame purpoſe ſpeaks Origen, though with a perhaps, in Jerem. Homil. ii. ap. Commentar. tom. i. p. 66. D. ed. Colon. Ταχα· νυν ευρισκω, &c.

I indeed——unto repentance, (that is, eſpecially from the more plain and confeſſed exorbitances,) but he——with fire; (which will take away thoſe ſtains and pollutions, that water cannot.) Fowler's Deſign of Chriſt, ſect. i. chap. ii. p. 9.

V. 12.

V. 12. Whoſe fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Triplex animæ erat expurgatio in gentilium ſacris: aere una, altera aqua, tertia igni. Ventilabrum, ſive vannus, Liberi ad aera pertinet, uti et oſcilla. Voſſ. de Idololat. lib. ii. cap. xiv. ſub. fin. i e. In the ſacred rites of the gentiles, there were three ſeveral modes of ſoul-purgation: that by air, another by water, and a third by fire. To that by air, belongs the fan of Bacchus, and the ſwinging motion, made uſe of in his ſolemnities. The original word here anſwering to unquenchable, is applied by Homer epithetically to the fire, that is burning a ſhip, Iliad. lib. xvi. ver. 123. to a vaſt ſhouting, ibid. ver. 267. and to Hector's mighty valour, lib. xxii. ver. 96.

Compare Ezek. xx. 47, 48.

V. 13. Then cometh Jeſus from Galilee to Jordan unto John to be baptized of him.

Of this river Jordan we have a particular notice taken by Strabo. Lib. xvi. p. 519. fig. 40, 50. ed. Genev.

We know, ſays Juſtin Martyr, that Chriſt came to the river, not that he himſelf wanted baptiſm, or the coming of the Holy Ghoſt, in the form of a dove upon him; but for the ſake of the human race. Dialog. pa. ii. p. 331. Και ουκ ως ενδεα, &c.

Origen, upon this occaſion, refers the ſuppoſed objecting jew to Iſa. vi. i. and to Ezek. i. 1. p. 32, 33. Φησομεν αν πρωτον, &c. Contra Celſ.

Tertullian. de Baptiſmo, p. 227. Op. ſuppoſes, the dove to be declarative of the nature of the Holy Ghoſt, ut natura Spiritus Sancti declararetur.

Therefore

tain divine, exalted order of beings, whoſe office and employment it is to turn and convert thoſe of a lower claſs to this heavenly kingdom, and to unite them inſeparably to it. Επιστρεφοντες και συναπτοντες τη τε ουρανε βασιλεια——και φρεαρευτες αυτων την αχραντον τελειοτητα. Compare lib. v. chap. iii. firſt paragr. p. 252.

V. 18. Andrew his brother.

Andrew.] Pliny once and again mentions a phyſician of this name, as lib. xx. Nat. Hiſt. chap. xviii. et lib. xxxii. cap. viii.

CHAP. V.

V. 2. And he opened his mouth, and taught them.

Irenæus adv. Hæreſ. lib. ii. chap. lvi. p. 187. ed. Ox. has given us a view of what our Saviour taught in this chapter, that has, I think, the recommendation of being at once conciſe and animated. In which, ſays he, not only he that commits adultery is rejected, but he that wills, or deſigns it: not only he that kills, but he that "is angry" with his brother, without a cauſe, ſtands condemned: which not only forbids us to hate any of human kind, but commands us to love even our enemies: which not only prohibits perjury, but even common ſwearing: which not only forbids us to ſpeak evil of others, but even to ſpeak to them under opprobrious names, if we wiſh to come off harmleſs, and not to run the hazard of hell-fire: which enjoins it upon us not only not to ſtrike others, but even when we ourſelves are ſtricken by others, to "turn to" them "the other cheek:" which commands us not only to abſtain from other men's property, but even when our own is taken from us, to bear it patiently, and without (harſh) expoſtulation: not only, not to hurt or injure others, but even when we ourſelves are ill-treated by others, to indulge no fiery paſſions on that account: to be kind to them, to pray for them, but by no means to imitate their guilt.

Apud

infirmitas noſtra. Sicut enim alia plura, ita et iſtud ea intentione fecit, ut ipſum in hoc, non corporaliter ſed ſpiritaliter, ſectemur.

Our infirmity preſumes not upon this. But as in many other inſtances, ſo here his intention was, that we ſhould imitate him, not corporally, but ſpiritually.

V. 3. And when the tempter (ο πειραζων) came to him.

Grotius, (ſays Blackwell,) Piſcator, and Caſtalio, tell us, that the uſe of a participle for a ſubſtantive is an Hebraiſm; without taking notice, that it is common in the beſt Greek and Roman authors. Ο πειραζων, in St. Matthew, is the tempter; ſo τους λεγοντας and των λεγοντων are the orators in Demoſthenes, and των τυραννευοντων are kings and governors in Iſocrates. See his Sacred Claſſics, pa. i. quart. ed. 1725. p. 18.

Amongſt other words and forms of ſpeech, (ſays an editor, quoted by the ſame writer,) which are falſely thought utterly abhorrent to the genius of the Greek language, we meet with το ειπειν, ſignifying, to command: the uſe of which is common with Thucydides, who had no acquaintance with the Hebrew, from which this is imagined to be derived. Ibid. p. 59.

V. 16. To them which ſat in the region and ſhadow of death light is ſprung up.

Αυτοις, in this verſe, is redundant; of which Mr. Hutchinſon has noted ſome examples in Xenophon, in oppoſition to the idea of its being an Hebraiſm. See his Cyropæd. p. 23. note.

V. 17. The kingdom of heaven is at hand.

The kingdom of heaven, is an expreſſion frequently occuring in Proclus, with the ſame moral application as here. Vide Platon. Theol. lib. iv. cap. xvi. p. 212. ed. Hamb. ibid. p. 216, 217. et ibid. p. 219. bottom, where he ſpeaks of a certain

nours of this world are ſo moderate, that they could live contentedly even in a low and poor eſtate, ſhould the providence of God, by any unavoidable occurrence, bring them into it, and whom you may look upon and be apt to cenſure, as being of an indolent, inactive, and unaſpiring temper, are in reality much happier than thoſe before mentioned; for however it may fare with them, as to the enjoyments and poſſeſſions of this world, theirs is the kingdom of heaven. See this ſenſe of it given and illuſtrated, in Whichcot's Select Sermons, pa. i. No. vi. p. 198. et ſeq. 1698.

V. 4. Bleſſed are they that mourn: for they ſhall be comforted.

If it ſhould be ſaid, that this maxim is too general to be applied to afflictions, ſince all do not improve by them; muſt not Heb. xii. 11. which undoubtedly does refer to them, be underſtood with that reſtriction? And with reſpect to all theſe beatitudes, we are to remember, that they are to be taken upon the ſuppoſition, that men continue in that temper of mind, upon which the bleſſing is pronounced; yet is this not expreſſed, but underſtood, in its application to repentance.

Maimonides has expreſſed himſelf alike, in his tract upon that ſubject, chap. ii. § 6. p. 49, bott. 50. top. ed. Clavering. If any man, ſays he, will freely ſtand forth, and ſay, I have ſinned againſt ſuch a one, I have done ſo and ſo, but I am heartily ſorry, and ſincerely repent of it; ſuch a man ſhall be comforted (talis conſolabitur), and all about him will honour him with their praiſes.

V. 5. Bleſſed are the meek: for they ſhall inherit the earth.

This, agreeably to what has been hinted at, in the note upon verſe the third, may be intended to intimate, that by a meek behaviour and gentle carriage, a man may ſo recommend himſelf to others, as to gain more of this world's goods by their favour

favour and good will towards him, than thoſe, who are ever ſo ſevere and tenacious in their dealings. See Burnet's Theory of the Earth, vol. ii. p. 230—232.

Plato ſpeaking of heaven, ſays, it is as it were the true earth. Η ως αληθως γη. Phæd. § 58. ed. Forſt. p. 292.

Thoſe, it is ſaid, Koran, chap. xxxix. p. 382. ed. Sale, quart. who ſhall have feared the Lord, ſhall be conducted by troops towards Paradiſe, until they ſhall have arrived at the ſame; and the gates thereof ſhall be ready ſet open; and the guards thereof ſhall ſay unto them, Peace be on you, you have been good, wherefore enter ye into Paradiſe, to remain (therein) for ever. And they ſhall anſwer; Praiſe be unto God, who has performed his promiſe unto us; and has made us to inherit the earth, (this, ſays the tranſlator, is a metaphorical expreſſion, repreſenting the perfect ſecurity and abundance, which the bleſſed will enjoy in Paradiſe;) that we may dwell in Paradiſe, wherever we pleaſe.

The emperor Macrinus, upon his acceſſion, endeavours to recommend himſelf to the Roman ſenate, by aſſuring them, and appealing to their own experience for it, that he had always been a lover of meekneſs and moderation, το πραον και μετριον· and had always conducted himſelf with ſuch a ſpirit, in a former very elevated ſtation; though his predeceſſor, had often ridiculed him on this account, and becauſe he would not be the abettor of his own inhumanity, as a man of ſoft and effimate manners. Vide Herodian. lib. v. § i. p. 176. ed. Ox.

Maimonides, commenting upon Iſa. lx. 21. interprets the inheriting the land for ever, as being figurately ſpoken, and referring to the happineſs of a future ſtate. It is with pleaſure we find him add, that the pious among the gentiles, ſhall have a place there. De Pœnitent. cap. iii. § 11. p. 58.

V. 6. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.

According to the general mode of interpretation, already hinted at, in reference to these beatitudes, we may suppose this to be leveled at the Pharisees; who, as they made great pretences to a more than ordinary righteousness themselves, so were looked upon by the people, as the strictest professors of religion. But our Saviour here assures them, that those men, who were truly sensible of their own small attainments in religion and moral goodness, were in a much happier case, since they were, by a great deal more likely to make improvements in this way, than these proud Pharisees, who could not be by any thing more effectually hindered from pursuing after higher degrees of moral purity, than by a vain presumptuous imagination, that they were already perfect.

Mr. Hutchinson, in his note upon Xenoph. Institut. lib. iv. end, alleges several examples, from the heathen page, besides that in his author, which occasioned the note, of thirsting, used in the same metaphorical sense as here.

And we have observed Aristotle, de Cœlo. lib. ii. cap. xii. at the beginning, Op. tom. i. p. 286. ed. Lugd. to have employed it in the same sense, where he speaks of those, who because of their thirst after philosophy, διὰ το φιλοσοφιας διψην, are glad to embrace even any little helps they can meet with, in the prosecution of its studies.

And in Horace, we have the two metaphors joined together, as here.

Quem tenet argenti sitis importuna famesque.

Epist. i. cap. xviii. ver. 23.

Plutarch has thirsting after victory and triumphs. Ην δε τι τροπαιων——διψωντας εμπιπλασθαι. Vit. p. 656. D.

V. 8. Blessed are the pure in heart: for they shall see God.

Maximus Tyrius, in his first Dissertation, p. 15—17. ed. Dissert. Oxon. admirably enlarges upon the necessity of purifying

ing ourſelves from ſenſual deſires and worldly cares, if we wiſh to underſtand God and his nature, which he there expreſſly calls ſeeing God, (ἰδοι τον Θεον——ωραται τον Θεον,) which, he ſays, we ſhall then do moſt perfectly, when death ſhall have carried us into another world; but that we may in ſome happy meaſure attain to it even here, by applying our minds to the ſerious contemplation of the fair character of divinity, and of nature's goodly works.

Pura erit intentio, ſi in omni actione noſtra aut honorem Dei aut utilitatem proximi aut bonam conſcientiam quæramus. Bernardi Serm. No. xiv. Op. ed. Par. p. 483.

Defining purity of intention, to conſiſt in directing all our actions to the honour of God, the good of our neighbour, and the preſervation of a good conſcience in our own breaſts.

V. 9. Bleſſed are the peacemakers: for they ſhall be called the children of God.

Shall be called; that is, ſhall be.

Compare Rom. vii. 3. where to be called, and to be, are uſed as exactly ſynonymous.

We have the ſame mode of expreſſion in Homer. They live well, ſays he, and are called rich. Odyſſ. lib. xix. ver. 79. et Hymn. in Vener. ver. 149, 243. You ſhall be called my wife, my huſband. And once by a hendyades, he puts them both together. Odyſſ. lib. xv. ver. 432. Εσι——και καλεονται.

St. Baſil, in his Regul. Brev. to the queſtion, No. ccxv. who who is the peace-maker, whom Chriſt pronounced bleſſed, anſwers; he that helps forward the work of the Lord, according to that of the apoſtle, now then we are ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled unto God: and again, being juſtified by faith, we have peace with God. For, ſays he, every other

peace is reprobated by our Lord, when he ſays, My peace, I give unto you, not as the world giveth, give I unto you. Op. tom. ii. p. 608. ed. Pariſ.

But ſurely with moſt perfect conſiſtency, nay, in higheſt harmony and cloſeſt conjunction with this, we may ſay in that other ſenſe of the poet.

Pax optima rerum,
Quas homini noviſſe datum eſt; pax una triumphis,
Innumeris potior: pax, cuſtodire ſalutem,
Et cives æquare potens, revocetur in arces.

Sil. Italic. lib. xi. near the end.

Peace, the beſt gift, that man can know; peace, ſingle and alone; 'tis worth a thouſand victories; peace, preſervation of our ſafety, and of the common-weal; O let it be recalled!

In Plutarch. Craſſ. the love of peace is called a divine paſſion. Της ειρηνης ερως θειος——Vit. p. 566. B.

V. 10, 11. Bleſſed are they which are perſecuted for righteouſneſs ſake: for their's is the kingdom of heaven, &c.

Chriſt, ſays Mr. Buck, here ſhews himſelf, as is noted by St. Chryſoſtom, ready to reward not only for death, impriſonment, ſtripes, but for ſimple diſgrace, and injurious ſpeeches: as in actions, we ſhall not loſe the reward of a cup of cold water; ſo in paſſion, we ſhall not loſe the recompence of a light word, or geſture of diſdain. Again, ſays he, it is worth obſerving, that our maſter having ſpoken of revilings, after one word of perſecutions, which are the pains and penalties inflicted on chriſtians, in their bodies and ſtates, returns again to more reproaches, and ſaying all manner of evils, that he might inſinuate a method of the devil in his inſtruments, firſt to traduce good men and cauſes, and then to proceed againſt them as evil, and then to publiſh more and more obloquy and ſcandalous fames of them. And to the perfection of this beatitude, ſays he,

be, it is required, that we be miſpoken, not alone falſely, but *alſo* for Chriſt's ſake.

As St. Iſidore Peluſiote teaches, if we be falſely ill ſpoken of, though not for Chriſt, we ſhall receive the reward of patience, but we ſhall not partake of that high bleſsfulneſs, which we ſhould partake of, if both did concur. He obſerves too that thoſe that bear about the world the name of Chriſt, are the moſt liable to perſecution; and therefore, ſays he, our Lord delivering this beatitude, changes the perſon; and having ſaid, Bleſſed are they that be reviled for righteouſneſs ſake, he turns him to the apoſtles, and ſays, Bleſſed are ye, when men, &c. See his Beatitudes, No. viii. or the Sufferer; chap. ii. p. 309, 310, 311, and chap. viii. begin.

V. 13. Ye are the ſalt of the earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men.

Diogenes Laertius, in his life of Pythagoras, tells us, that concerning ſalt, it was his maxim, that it ought to have its place upon our tables, as a memento of juſtice and integrity; it being preſervative of whatever it lays hold upon, and made out of the pureſt materials, water and the ſea. Περι των αλων, οτι δει, &c. Diogen. Laert. lib. viii. p. 321. at top. ed. H. Stephan.

Epictetus, lib. ii. chap. iv. tells the wicked man, that he is fit for nothing, but to be thrown upon the dunghill, like a broken, ſtinking, or worn-out veſſel. Ριφηναι πε——ειτι κοπριαν, ως σκευος αχρηστον.

V. 14. Ye are the light of the world. A city that is ſet on an hill cannot be hid.

A few points towards the north (of Mount Tabor), ſays Mr. Maundrell, in his journey from Aleppo, p. 115, ſtands that, which they call the mount of beatitudes, a ſmall riſing, from

which our Saviour delivered his ſermon, in the 5th, 6th, 7th, chapters of Matthew. Not far from this little hill, is the city Saphet, ſuppoſed to be the ancient Bethulia. It ſtands upon a very eminent and conſpicuous mountain, and is ſeen far and near. May we not ſuppoſe, ſays he, that Chriſt alludes to this city, in thoſe words of his ſermon, Matt. v. 14. This addreſs of our Lord to his diſciples, reminds us, of a like ſentiment, touched upon by Cicero, in relation to himſelf, upon an occaſion indeed infinitely inferior. In Verr. lib. v. p. 617, at the top. tom. i. ed. Francof.

Sic obtinui quæſturam in provincia Sicilia, ut omnium oculos in me unum conjectos arbitrarer: ut me quæſturamque meam quaſi in aliquo orbis terræ theatro verſari exiſtimarem.

When I received the queſtorſhip, it ſeemed as if all eyes were upon me; and that I was placed upon the theatre of the world.

With him too the præſtantiſſimi viri are lumina reipublicæ, and Hortenſius lumen et ornamentum reipublicæ. Pro Milon. Men of ſuperior worth, the lights of the republic, and Hortenſius the luminary of the common wealth. And the choiceſt, even e florentiſſimis ordinibus (of the moſt reſpectable orders), are their ipſa lumina (their lights). Ibid.

V. 16. And glorify your Father which is in heaven.

Ινα θαυμαζωσι, ſays Juſtin Martyr, in citing this text. Apol. Prim. p. 24.

V. 17. I am not come to deſtroy, but to fulfil.

To fulfil; or fill up.

Vide Rev. vi. 11. compared with Origen. Exhort. ad Martyrium. ap. Tract. ed. Wetſt. p. 171, 172. Πως δε πληρωται, &c. 2 Theſſ. i. 11.

The original word is uſed by Hermogenes de Dicend. Gener. lib. i. cap. ult. p. 180. ed. Sturm. for finiſhing a certain part of a diſcourſe in hand. Πληρωσαντες τον περι, &c.

In

In Photius, Epiſtol. cv. we have εκπληρωσατε, for complying with, or obeying an injunction. Τας ημετερας εντολας, και νυν γαρ, επει μηπροτερον, εκπληρωσατε.

Vide Fowler's Deſign, p. 9.

V. 19. Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven.

He that out of an unfeigned fervent love, to the whole law ſhall be zealous in his own obſervance, even of thoſe branches of it; which to others, may ſeem to be but of comparatively ſlight and inconſiderable moment, and in endeavouring to promote a like obſervance in them, ſhall by this means not a little increaſe the honour and eſtimation of his moral character.

Regnum cœlorum, videlicet eccleſiam præſentem, appellat, de qua ſcriptum eſt; et colligent de regno ejus omnia ſcandala. In ſuperno etenim regno ſcandala, quæ ex eo colligi debeant, non habentur. Qui ergo ſolvit opere, et ſic docet voce, in iſto regno cœlorum erit minimus, in illo nec minimus. Gregor. M. Moral. lib. xix. cap. vi. fol. 112. D.

In regno cœlorum, εν τη βασιλειᾳ των ουρανων· id eſt, in eccleſia, ſive vere piorum cœtu rite conſtituto. Beza. in loc.

Underſtanding by the kingdom of heaven, here, the church.

V. 20. For I ſay unto you, That except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

Quid autem erat plus? ſays Irenæus, what was this more; this exceeding? And anſwers, firſt, the believing not only in the Father, but in his Son, now manifeſted: for this, ſays he, is he, who leads man into a ſtate of intercourſe and unity with God (in communionem et unitatem Dei). And then again, not only to ſay, but to do; for they ſaid, but did not,

and not only to abſtain from evil works, but even from all inclination to them (concupiſcentiis eorum): and all this, he adds, not as if he taught any thing contrary to the law, but as filling up (adimplens) the law, and faſtening its juſtifications in us (inſigens juſtificationes ejus in nobis). Adverſ. Hæreſ. lib. iv. cap. xxvii. p. 314.

V. 21. Ye have heard that it was ſaid by them, or to them, of old time.

The excellent Grotius, ſays Blackwell, Sacr. Claſſics, pa. i. p. 20, on St. Matt. v. 21. aſſures his reader, that the dative caſe there cannot be ſaid of the perſons who ſpoke, but muſt mean the perſons ſpoken to. However that place may be tranſlated, it is certain from Thucydides, that his aſſertion, is raſh and wrong. Ὡς και τοις παλαιοις ποιηϛαις δεδηλωϛαι.

In Demoſthenes de Corona, § 12. p. 28. ed. Ox. we have ενοχος εϛω τοις προδοσιας τοις επιϛιμιοις.

See alſo Iſocrat. Panegyr. near the end. Op. ed. Steph. p. 79. where we have πασι τουτοις ενοχοι, with a like conſtruction, though with a different ſenſe of the word ενοχος.

In the ſame ſenſe however, as well as conſtruction, we have it in the orator's great antagoniſt. Æſchines in Cteſiphont. § 38, 39. p. 74, 75. Αραις ενοχους, et αρα ενοχος.

I look upon what is here ſaid by our bleſſed Saviour, and in the following verſes, with reſpect to ſome other of the ten commandments, to be intended, not as explications of the original ſenſe and meaning of thoſe commandments, but as declarations of the much greater perfection, which chriſtianity required, than the original meaning of thoſe commandments amounted to, ſeeming only to be civil regulations of outward life.

Calvin however differs, and ſuppoſes ſuch to have been the original meaning of theſe laws; and that our Saviour, acted here only as the reſtorer of it, in oppoſition to the corrupt doctrine

doctrine and ſentiments of the Phariſees, in relation to them. Inſtitut. lib. ii. chap. viii. § 7. p. 131. Quum enim Phariſæi perverſa opinione, &c.

And with him ſeems to agree Tirinus. Quando Chriſtus hic, ut legiſlator Novi Teſtamenti, condit legem novam evangelicam, nil contrarium affert legi antiquæ Moſaicæ, ſed illam explicat et perficit, neque opponit ſe Moyſi latori antiquæ legis, ſed perverſis legis enarratoribus ſcribis ac Phariſæis. Tirin. in Matt. v. 19.

Cocceius obſerves, that in this and the following verſes to the 38th, our Saviour fulfilled what was foretold concerning him; Malach. iii. 3. Ita Chriſtus fecit, quod Malach. iii. 3. de ipſo prædictum erat, ut conflaret filios Levi, h. e. legis doctores. De Fœdere, cap. xii. § 369. ad init. p. 354. Lugd. Bat. 1654.

We find Maximus Tyrius in one of his Diſſertations, in a manner very ſimilar to the method here taken by our Saviour, refining upon an ancient ſaying, and introducing his remarks with an ἀδέλαι τι ἐξ ἀρχαιϐ ασμα. Vide Diſſ. xli. beginning, p. 487.

And we find Polybius in the middle of his Hiſtory, commenting and deſcanting upon that ſaying of the ancients, as he calls it; Την αρχην ημισυ τϐ παντος ειναι.

V. 22. But I ſay unto you, That whoſoever is angry with his brother without a cauſe ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire.

Biſhop Hopkins ſays this refers to the three different degrees of puniſhment among the jews. The leſſer Sanhedrim could only inflict leſſer; theſe are called judgments. The great Sanhedrim more ſevere; this was called council. The valley

valley of Hinnom, was the place where very ſevere ſentences were executed. By theſe three, our Saviour illuſtrates the different degrees of puniſhment, that different crimes ſhould have in hell. See his Works, p. 63.

St. Jerom interprets the council, by ſaying, Haud dubium quin ſanctorum et angelici ſenatus. Adv. Pelagianos, lib. ii. Epiſt. tom. i. p. 214.

A council of ſaints, and a ſenate of angels, is here his idea: Perhaps he might have in his eye, that of the apoſtle; "know ye not, that the ſaints ſhall judge the world."

Voſſius de Idololat. lib. ii. cap. lxxxi. ſub fin. ſpeaking of the infernal lakes, Acheron, Styx, &c. ſays, Poetas nomina hæc a ſuperis ad inferos tranſtuliſſe: mentioning the names of ſeveral rivers in different countries anſwering to theſe; adding in the ſame manner, as we ſee done by the Hebrews, with reſpect to Gehenna; which, ſays he, properly ſpeaking, was a valley, near Jeruſalem, where the jews having been before, want to offer their children unto Moloch; king Joſiah, that he might expreſs his abhorrence and deteſtation of ſuch a place; (quo locum hunc profanaret) ordered carcaſes, and all manner of unclean things, to be thrown into it; whence it came to paſs, that the appellation was afterwards transferred to the torments of the wicked (impiorum).

What a cauſe now for anger! ſays Epictetus. My brother ought not to treat me ſo. True; but that's his own concern: and let him treat me how he pleaſes, I am not to forget my own duty. Diſput. lib. iii. cap. x. p. 287. Πῶ——καιρος ὀργης——ἀκ εδει εἰμι μοι προσενεχθηναι τον ἀδελφον.

We are not, ſays Mr. Law, I ſuppoſe, to believe, that every haſty word or unreaſonable expreſſion, that ſlips from us by chance or ſurprize, and is contrary to our intention and tempers, is the greateſt ſin here ſignified; but he that ſays Raca, or thou fool, muſt chiefly mean him that allows himſelf in deliberate, deſigned acts of ſcorn and contempt towards his brother;

ther; and in that temper ſpeaks to him and of him in reproachful language. Theſe tempers, he ſays, are at the bottom, the moſt rank uncharitableneſs; and that it cannot be thought hard or rigorous juſtice, that they ſhould endanger the ſalvation of chriſtians. He ſays, however, it muſt be obſerved, that, though in theſe words the great ſin there condemned, is an allowed temper of deſpiſing a brother; yet we are alſo to believe, that all haſty expreſſions and words of contempt, though ſpoken by ſurprife or accident, are by this text, condemned as great ſins and notorious breaches of chriſtian charity; and very juſtly aſſigns as a reaſon, becauſe they ſeldom are what they ſeem to be, mere ſtarts of temper. And that in ſuch caſes, we might do well to conſider, that perhaps the accident, was not the occaſion of the angry expreſſion; but only of the angry temper ſhewing itſelf. See his Serious Call, chap. xxi. p. 306—309.

In the Sententiæ patrum of Philaſtrius, we have a ſomewhat different idea, and it is ſuppoſed, that our Saviour makes uſe of theſe terms fool and racha, in order to ſhew that even the very ſlighteſt reproach caſt upon our brother, ſhall be ſeverely animadverted upon; and this, that we may have no doubt with reſpect to the puniſhment of ſtill more atrocious inſtances in the kind. Fatue enim et racha quod ait, &c. cap. lxxviii. ap. De Hærefib. p. 377, 378.

V. 23, 24. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought againſt thee, &c.

My book, ſays Martial, ſhall remember, that the temple is not to be approached, but with ſacred reverence and religious purity. Meminerit, (liber ſcil.) non, niſi religionis purificatione luſtratus, ad templa accedere debere. Epig. lib. viii. Præf.

Donis impii, ſays Cicero de Legibus, lib. ii. § 16. p. 137. ne placare quidem audeant Deos, Platonem audiant, qui vetat dubitare,

dubitare, qua sit mente futurus Deus, cum vir nemo bonus ab improbo se donari velit.

Let not wicked men dare to think of pacifying the gods with gifts and offerings; but hearken to Plato, telling them, that they can be in no doubt about the mind of the gods, when even no good man, likes to be thus caressed by the wicked.

V. 25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Tertullian says, this in the primary sense refers to worldly matters, though he calls it an allegory. Allegoriam——certis interpretationibus relucentem, et prima quidem simpliciter intelligendam: and afterwards seems to understand by the adversary, the devil, with whom we are to agree, that is, to take care to be upon good terms with him, by adhering strictly and inviolably to our renunciation of his pomps and vanities, that so he may have nothingto challenge and criminate us with upon that head another day. Vide De Anima. § 35. p. Op. 291.

V. 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

Aristotle in his Rhetoric, lib. ii. cap. xviii. § ult. mentions adultery as one of those injuries, which men newly come to riches are apt to be guilty of in society. Ἀδικηματα ἀδικουσιν ——οιον εις——μοιχειαν. And in his Ethics, lib. v. chap. i. p. 195, 196. ed. Wilkins. mentions the prohibition of it, as one of the laws of civil society (πολιτικη κοινωνια). Προσταττει δε ο νομος——μη μοιχευειν.

Compare ibid. cap. vi. init. p. 219. et lib. iii. cap. viii. p. 126. and legitimos toros (lawful beds) is the language even of a Martial too. Vide lib. vi. epig. xxi.

And of the philosopher's pupil, Alexander, we are told, that being informed of some adulteries committed by his soldiers, he

he gave orders for their being put to death, if the fact ſhould be proved: aſſuring the perſon he writes to, at the ſame time, that he for his own part had not ſuffered himſelf to ſee the wife of Darius, nor ſo much as to think of ſeeing her; no, nor even permitted her beauty to be the ſubject of converſation in his preſence. Plutarch. Alexand. Vit. p. 677. A. ed. Francofurt. Πυνθανομενος δε μισθοφορων τινων, &c.

V. 28. But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

Let no woman, ſays Epictetus, lib. iii. chap. vii. p. 279. appear beautiful to you, but your own (wife.) Η την σην.

And it is one of the ſimilitudes of Demophilus, that the miſtreſs is no more to be compared to the wife, than flattery to friendſhip. Vide Demophil. Similit. ap. Maxim. Tyr. p. 502.

Here too we are naturally reminded of the addreſs of Pericles to Sophocles, who, when ſitting upon the bench with him in open court, ſpied a beautiful young damſel paſs by, and not being able to contain himſelf, cried out, What a beauty is there before us! Pericles anſwered; O Sophocles, it is becoming a judge upon the bench to be modeſt and grave, not only in reſpect to his hands, but in reſpect to his eyes alſo. See Gaſſendi's Morals, lib. ii. cap. vii. p. 293, 294.

He (Chriſt) alſo farther requires (ſays Mr. Collett, in his Letters, No. iii. p. 28. adverting to this declaration of our Lord,) ſuch a purity of heart, that his diſciples are not only to abſtain from all groſſer acts of impurity, but by his inſtitution the very indulging irregular thoughts in the mind is conſidered as though we had performed the action; by which ſalutary law, the man is guarded againſt the very firſt ſtep to pollution.

Ubi, ſays Whitby Ethic. Compend. lib. ii. chap. iv. § 5. p. 163. edit. 1724. per concupiſcentiam intelligere videtur Chriſtus

Chriſtus deſiderium tale alienæ uxoris, quod etiam voluntatem trahat in conſenſum, inque homine excitet appetitum facto ipſo rem illicitam perpetrandi; et ſane quando concupiſcentia et propoſitum illud ita comparatum eſt, ut quo minus adulterium reipſa perficiatur, ex parte voluntatis noſtræ nil deſideretur, dubium non eſt tale adulterandi propoſitum, quanquam aliis ex cauſis impeditum, apud Deum eodem loco, quo verum adulterium, haberi.

To this effect, that our Saviour is here to be underſtood, as ſpeaking of ſuch a deſire or inclination, as gains the full conſent of the will, and would certainly terminate in the commiſſion of the crime, did not, from other cauſes, an impediment ariſe.

Sozomen tells us, Eccleſ. Hiſt. lib. vi. cap. iii. that the emperor Jovian enacted a law, which made it capital for a man even to look at a ſacred virgin with an immodeſt eye. Η και ακολαςως μονον προσβλεπουλα.

Quidnam egiſſet ille, ſays Cicero de Legibus, lib. ii. § 15. referring to the Clodian ſtory, qui in ſacrificium cogitatam libidinem intulit, quo ne imprudentiam quidem oculorum adjici fas fuit? Daviſ. p. 130.

Maimonides de Pœnitentia, cap. iv. ſec. iv. p. 68. gives as an inſtance of one of thoſe crimes, that are for the moſt part but lightly thought of, though of real magnitude, the immodeſt look. Alleging to this purpoſe, Numb. xv. 39. Qui oculos ſuos.

And St. Baſil. Homil. xxiv. Op. tom. i. p. 577. C. D. makes the well known ſtory of Alexander refuſing to ſee the captive daughter of Darius, to be founded upon this idea or ſentiment, that the very looking upon a woman to luſt after her, προς ηδονην, is not without the guilt, της εγκλημαλος, even though the crime itſelf be not actually committed.

Peſſimus maritus videreris, (ſo we have it in Quintilian's Declamat. No. cclxii.) ſi amorem in aliquam meretricem deflexiſſes,

ſi

ſi ancillarum cupiditas a geniali toro avocaret, jam tum non eras maritus, cum animus tuus ſpectabat vacantes. Et hoc (adulterium ſcil.) ſi tantum libidine et cupiditate feciſſes: repudiatæ tamen cauſa ad te rediret.

He is a bad huſband, or rather no huſband at all, who ſuffers himſelf to be eſtranged from the marriage bed; even though it be luſtful inclination towards other women.

Compare Job xxxi. 1. 1 Corinth. vii. 1. compared with Geneſ. xx. 6.

V. 29, 30. And if thy right eye offend thee, pluck it out, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell, &c.

Epictetus, lib. ii. cap. v. p. 181. has a ſimilitude of the very ſame kind, where he ſays, that as the foot (ſee Matt. xviii. 8. Mark ix. 45.) muſt ſometimes be cut off for the preſervation of the whole body, ſo it is incumbent upon a man out of reſpect to the common good to encounter dangers, to ſtruggle with poverty, and even to make a ſacrifice of his life.——Και εστιν οτε αποκοπηναι υπερ τε ολε'——τοιουτον τι και εφ' ημων υπολαβειν δει.

We have the like ſimile made uſe of, though not directly in the ſame application of it, yet upon the ſame general ground, Quintilian. Declamat. No. cccxxi. p. 227. ed. Lutet. Huic neceſſitudini, qui dare venenum poteſt, non oculos effodiet ſuos?

He, that in the caſe of ſo cloſe a connection, can adminiſter poiſon, does he not dig out his own eyes?

And in Plaut. Moſtel. act. i. ſc. 3, 4. we have the diminutive ocellus applied to ſignify endearment.

Accordingly St. Jerom (appears to) interpret this paſſage, as referring to thoſe, who are by the neareſt and moſt endearing ties united to us, per tropologiam dictum pro amiciſſimis, &c.

Though

Though Porphyry, de Abſtinent. lib. i. § 36. at the beginning, ſeems to ſay, even in the literal ſenſe, that ſome have not ſpared their eyes, through the earneſt deſire they had of never being diverted from their contemplations.——Οφθαλμων ουκ εφεισαντο——

V. 32. But I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

Origen obſerves, that our Saviour does not ſay, let no one put away his wife, ſaving for the ſake of fornication; but, whoſoever ſhall, &c. cauſeth her to commit adultery, that is, as he interprets it, furniſhes her with the pretence for it, and brings her into a temptation of that ſort. In Matt. Op. tom. i. p. 364. bott. 365. top. Εφιστημι τοινυν δια τι μεν ουκ ειπε, &c.

V. 33. Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths.

Plato, Apol. Soc. § 24. p. 105, 106. Forſter. Dial. expreſſly enumerates perjury among thoſe things in which we ought not to allow ourſelves, and which are neither becoming, honourable, or juſt, nor conſiſtent with any ſentiments of piety. Χρη ουτε ημας εθιζειν υμας επιορκειν——μητε——καλα, μητε δικαια, μητε οσια.

Vide Joan. Nicolaum de Synedrio Ægyptiorum. cap. vii. p. 41—51. ed. Ultraject. 1705.

V. 34. But I ſay unto you, Swear not at all; neither by heaven; for it is God's throne.

Hierocles upon the Aurea carmina of Pythagoras, and when commenting upon that particular precept belonging to them,

" Reverence

"Reverence an oath," has expreſſed himſelf almoſt in the very words of our Saviour here occurring. To reverence an oath, ſays he, implies not only the ſwearing truly and juſtly, but alſo the abſtaining from oaths. For, adds he, the cuſtom of ſwearing will eaſily bring on perjury; but the abſtinence from or ſparing uſe of an oath will ſecure the pious obſervation of it; and he that takes this caution, will either not ſwear at all, or ſwear piouſly and juſtly.——Ου μονον ευορκειν, αλλ' απεχεσθαι ορκε, παρεγγυα——εν τη ζυνεχεια του ομνυειν, ραδιως αν μεταπεσοι τις εις επιορκιαν. Φειδοι δε τηρησις επειαι, &c. Commentar. p. 34. ed. Needh.

'Tis not poſſible, ſays Archbiſhop Leighton, in his expoſition on the Lord's Prayer, Select Works, p. 296, 297. that any that is truly ſenſible of his (the divine) greatneſs and holineſs, can cuſtomarily abuſe his name; that bleſſed name, that he hopes to bleſs for ever. You ſay, it is your cuſtom; it is a wonder to hear men ſpeak thus, as an excuſe, it is the deepeſt accuſation. Are not men known by their cuſtoms? It is your cuſtom; What gain you by that? You muſt confeſs it is ſuch a one, as is the cuſtom of the children of Satan. It is your cuſtom; then know, it is his cuſtom not to acquit them, but make them feel the weight of his puniſhing hand, that dare make it a cuſtom to diſhonour his name.

How ſacred, ſays Mr. Law, Serious Call, chap. xxii. p. 317. the whole frame of the world is, how all things are to be conſidered as God's, and referred to him, is fully taught by our bleſſed Lord in the caſe of oaths. Here you ſee, ſays he, all things in the whole order of nature, from the higheſt heavens to the ſmalleſt hair, are always to be conſidered, not ſeparately as they are in themſelves, but as in ſome relation to God.

Ex hominum vitiis, ſays Drexelius de Lingua, cap. xxviii. p. 363. natum eſt juramentum, quod mendaces ſint plerique, ſubdoli, flexiloqui, varii nec eam colant ſimplicitatem atque ſinceritatem quam dictat ratio. Nemo autem minus meretur fidem, quam is qui frequenter jurat. Vult itaque ſervator nos

adeo ſpectata morum integritate vivere, ut nemo nobis non credat etiam injuratis.

Aſcribing the origin and neceſſity of oaths, to men's falſehood and double dealing; and ſignifying, that our Saviour would have his diſciples, to be men of ſuch ſimple and upright manners, as that there ſhould be no occaſion for them.

Huc utique redibit: ne jurate omnino, id eſt ita animo comparati ſitis ea ſimplicitatis et conſtantiæ religione in dictis factiſque quibuſcunque veſtris ornati, ut vel injuratis (in rebus quoque graviſſimis) habeatur fides. Tullii Enchirid. p. 58. concurring with Drexelius.

V. 36. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black.

Martial, lib. ix. epig. xlix. refers to this cuſtom of ſwearing by the head. Per tua jurares ſacra caputque tuum.

And in his merry vein, lib. viii. epig. lxxxi. repreſents a lady as ſwearing by her jewels, nothing being to her ſo valuable.

Homer likewiſe, Odyſſ. lib. xv. ver. 261—263. mentions the adjuring another by his head.

——— Τῶτερ ——— ———

Σῆς τ' αὐτε κεφαλῆς.

And Juvenal, Sat. vi. ver. 16, 17. the ſwearing by another man's head.

——— Nondum Græcis jurare paratis
Per caput alterius.

Maimonides, de Idololat. cap. xii. § 9. p. 168. makes it criminal and effeminate for a man to pluck even ſo much as a ſingle white hair out of head or beard, or to alter one by tinging.——Ut vel unicus fuerit pilus, ac vel unum e canis nigrum reddiderit.

V. 34—36. But I ſay unto you, Swear not at all; neither by heaven; for it is God's throne, &c.

Uſitatum fuerat judæis aſſueſcere formulis jurandi per cœlum, &c.——(Ex et in quibus rebus ſibi dolorem et pœnam imprecabantur, ſi fallerent.) Cocceii de Fœdere, cap. xii. § 366. p. 352.

Stating

Stating it, as a thing cuſtomary among the jews, to ſwear by one or another of the objects here mentioned; imprecating upon themſelves ſorrow and puniſhment from it, if they ſwore deceitfully.

V. 37. But let your communication be, Yea, yea; Nay, nay: for whatſoever is more than theſe cometh of evil.

Maimonides, de Jurejurand. cap. ii. § 6. p. 55, 56. edit. Dithmar. ſpeaks of a ſolemn aſſeveration, or ſaying of yea, yea, or nay, nay, as amounting to an oath. Qui dicit non, non bis——aut ita, ita.

An oath, ſays Biſhop Conybear, vol. i. ſerm. ix. p. 248, 249. is an invocation of God, as a witneſs to the truth of what we affirm, or the ſincerity of what we promiſe. This therefore muſt from the very nature of it, require great ſerioufneſs and preparation of mind. Oaths in common converſation, even though the things confirmed by them be true, are condemned in holy ſcripture: our Saviour having required, that the utmoſt we ſhould do in ordinary diſcourſe, is only to uſe repeated affirmations or denials. But they are ſtill more criminal, where the matter confirmed by them, is uncertain; or the thing promiſed, what we may not perhaps be able to perform. It is to affront God in a very high degree, to make our appeal to him on any or no occaſion; and much more ſo, to call on him as a witneſs, as well to our iniquities as our follies.

V. 38. Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth.

Vide Exod. xxi. 24.

Origen, contra Marcionitas, ſec. i. p. 24. obſerves, that there is ſtill an evangelical ſenſe, in which an eye for an eye, and a tooth for a tooth, will be ſtrictly verified and exacted; referring to Matt. vii. 2. 2 Cor. v. 10. Matt. x. 33. Ακουε τε ευαγγελιου λεγοντος, &c.

V. 39. But I ſay unto you, That ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.

Origen, contra Celſum, lib. iii. p. 115. ſeems to interpret this, as extending even to the greateſt injuries.——Αναιρεισθαι ——εγιγνετο——μηδεποτε αμυνασθαι——

If, ſays Epictetus, lib. iii. chap. xxvi. p. 359, 360. you have a laden aſs, and any one, a ſoldier for inſtance, would take it from you, let him have it, make no murmuring or reſiſtance. Αν δ' αγγαρεια η——αφες, μη αντιτεινε——

Ibid, p. 370, 371. ſpeaking of Diogenes, he ſays, if you had a mind to take away any of his property, he would let you have it, rather than go after you to get it back again. In like manner, if you would deprive him of his friends, or baniſh him his country, he would be ſtill reſigned. Yet would this man never deſert his true progenitors the gods, or his genuine country. Ει της κλησεως επελαβε——φιλες, πατριδα, ωσαυτως——τες γ' αληθινες προγονες——

Ariſtotle, in his Ethics, lib. v. cap. ix. p. 232. obſerves, that if a man be more liberal to others than indulgent to himſelf, he becomes his own injurer; which, ſays he, is no uncommon practice with men of well-regulated tempers; the good man eaſily parting from his own right. Ει τις πλεον—— ουτω αυτον αδικει· οπερ δοκουσιν οι μετριοι ποιειν. Ο γαρ επιεικης ελατ[illegible]ικω εστιν.

And Plato, in his Gorgias, Op. ed. Baſil. p. 317. bott. 318. top, expreſſly ſays, If any man ſtrike thee on the cheek, don't revenge it; but take my advice, and let the matter reſt. Εαν κορρης τυπτοντα——μη διδοναι δικην——παυσαι δε ελεγχων.

And again, ibid, p. 326. middle, to be ſtruck unjuſtly upon the cheek, is no ſuch mighty ſhame; the ſhame is in the ſtricker. Ου——το τυπτεσθαι επι κορρης——αλλα το τυπτειν.

And

And it is a maxim with Cicero, in the caſe of the quæſtor and his prætor, or ſuperior in office, that, if you have received ever ſo many injuries, it will be more to your honour to bear than to revenge them. Etenim, ſi plurimas ſtatuo prætore injurias accepiſſes, tamen eas ferendo majorem laudem quam ulciſcendo mererere. In Q. Cæcil. ed. Londin. Oper. tom. i. p. 211. col. 2. im.

Maimonides, de Studio Legis, cap. vii. ſect. x. xi. ſiv. ult. et penult. ſays, it was the cuſtom of their pious anceſtors, when any one treated them opprobriouſly, not to return the inſult, but willingly and freely to forgive it; and that their great doctors uſed always to reckon among the things that were moſt honourable to them, the never having excommunicated or anathematiſed any one for the ſake of vindicating their own honour; and that this is the example, which thoſe, who call themſelves the diſciples of the wiſe, ſhould be careful to copy after. Then putting the queſtion in what caſe this rule is to be obſerved, he ſays in that of private inſults; but, that if the ſapient or learned doctor be publicly vilified or affronted, his honour is not to be neglected, but that he is to inſiſt upon pardon being aſked, and then to forgive.

St. Baſil, Homil. xxiv. ſive de legend. lib. Gentil. relating the ſtory of Socrates being ſtruck upon the face and miſerably beaten, and quietly permitting the aſſailant to proceed, and upon his deſiſting taking no other revenge, than to have it ſignified upon his own forehead, Mr. Such-a-one did this, as ſtatuaries put their name upon their pieces; remarks, that all this is perfectly agreeable to the chriſtian dogma; and that this conduct of Socrates, was couſin-german to that of our Saviour, commanding to turn the other cheek to him that ſtrikes us on one. In the ſame manner, he applies the examples of Pericles and Euclides, in bearing ſo patiently the inſults and menaces of their enemies, and praying for, inſtead of curſing them. Ἔτυπτέ τις τον——Σωκράτην, &c. Op. tom. i. p. 577. B.

V. 40. And if any man will ſue thee at the law, and take away thy coat, let him have thy cloke alſo.

In thoſe early times, ſays Dr. Evans, Chriſtian Temper, vol. ii. ſerm. xi. p. 246. at the beginning of chriſtianity, when there were none but jewiſh or heathen judges, he would have his diſciples, for the credit of chriſtianity, not to appear litigious by appealing to their courts upon ſlight occaſions.

Cicero, in his Offices, lib. ii. § 18. p. 107. ed. Tooly. makes his man of honour and virtue, to be ready upon many occaſions to depart from his right, and to keep himſelf as clear as poſſible from all litigious proſecutions; it being as he goes on, not only liberal to recede from our own juſt and equitable claims, but even ſometimes advantageous, Multa multis de jure ſuo cedentem; a litibus vero, quantum liceat et neſcio an paulo plus etiam quam liceat, abhorrentem: non modo liberale, paulum nonnunquam de ſuo jure decedere, ſed interdum etiam fructuoſum.

Compare Plutarch, as cited in theſe notes, ſub. 1 Tim. iv. 7. p. 779, 780.

V. 42. Give to him that aſketh thee, and from him that would borrow of thee turn not thou away.

Him that aſketh, that is, ſays Tertullian, adv. Marcion. lib. iv. § 16. p. 429. being in want (utique indigenti); but, ſays he, if you ſuppoſe the precept to extend to him that abounds, how much more forcibly muſt it bind in the caſe of the neceſſitous. Tanto magis——ſi etiam et abundanti.

Verily, couſin, ſays Sir Thomas More, in his Comfort againſt Tribulation, book ii. chap. xviii. p. 124, 125. that ſaying hath (as other places in ſcripture have) need of interpretation. For, as holy St. Auſtin ſaith, though Chriſt ſay, Give every man that aſketh thee, he ſaith not yet, give them all, that they will aſk thee. But ſurely, all were one, if he meant to bind me by command,

commandment, to give every man without exception ſomewhat. For ſo, ſhould I leave myſelf nothing. Our Saviour, in that place of St. Luke, ſpeaketh both of the contempt that we ſhould in heart have of theſe worldly things, and alſo of the manner that men ſhould uſe toward their enemies. For there he bids us love our enemies, give good words for evil; and not only ſuffer injuries patiently, both by taking away our goods and harm done unto our bodies, but alſo be ready to ſuffer double and over that to do them good again, that do us the harm. And among theſe things, he biddeth us, give every man that aſketh, meaning that in the thing we may conveniently do a man good, we ſhould not refuſe it; what manner of man ſoever he be, though he were our mortal enemy, namely where we ſee that but if we help him ourſelf, the perſon of the man ſhould ſtand in peril of periſhing. And therefore, ſaith St. Paul, Si eſuriet inimicus tuus, da illi cibum. If thine enemy be an hungred, give him meat. But now though I be bound to give every manner of man in ſome manner of his neceſſity, where he my friend or my foe, chriſtian man or heathen, yet am I not unto all men bound alike, nor unto every man in every caſe alike. A little onward may be ſuitably peruſed.

Theognis' rule, ver. 1158. is, Give to ſuch good men as aſk. Δίδουσιν δ' ἀγαθοῖς——

V. 43. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy.

Cicero however, in his Offices, lib. i. § 25. p. 40. tells us, that thoſe men are not to be hearkened to, who would have us to be grievouſly angry with our enemies, and look upon it as the mark of a valiant and magnanimous mind to be ſo. For, ſays he, there is nothing more praiſe-worthy, nothing that more becomes a man of great and diſtinguiſhed character, than placability and clemency. Nec vero audiendi qui graviter iraſcendum——nihil enim——placabilitate atque clementia.

And in his Oration pro Ligario, he freely tell Cæsar, that the man had been actually in arms against him; and then asks, but who upon this account would say, Cæsar take heed, and be sure not to pardon him? Language, says he, not fit to be uttered by a man, or addressed to any of human kind. Nec hominis, nec ad hominem vox est.

And the same Cæsar is made by Sallust. Catilin. § 54. p. 74. ed. Glasg. to have acquired glory by forgiving. Ignoscendo ——gloriam adeptus.

V. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Demosthenes, de Coron. § 55. ed. Ox. p. 112. speaks of it, as what would redound highly to the honour of the Athenian people, if forgeting all mutual injuries that might have passed (ωδεν μνησικακων), they were to send help to the Thebans.

His antagonist, Æschines, makes it to be one of the best lessons we can possibly learn, μη μνησικακειν, not to remember injuries. In Ctesiph. § 71. p. 113. Καλλιστον εκ παιδειας ρημα——

It was a maxim with the sect of Hegesiacs, (vide Aristip. Diogen. Laert. lib. ii. Vit. p. 82. ed. Stephan.) that you are not to hate (μη μισειν) the offender, but to teach him by your own example better manners.

Socrates, Apol. sub fin. tells his accusers and judges, that though they were very far from meaning him that good, which he supposed would accrue to him from his death; but on the contrary meant his hurt, yet he could assure them, that he bore them no ill-will. Ου χαλεπαινω.

And in the Crito, he is made to say, that we ought not to revenge, nor to do ill to any man, how much soever he may have injured us. Ουτε αρα ανταδικειν δει, ουδε κακως ποιειν, &c. Select. Dial. p. 60.

Aristotle,

Ariſtotle, in his Ethics, lib. iv. cap. iii. p. 169, 170. makes it the mark of a great and noble mind, not to remember injuries, but to forget and overlook them. Ουδε μνησικακος, ου γαρ μεγαλοψυχε το απομνημονευειν——αλλα μαλλον παροραν.

Herodotus, lib. iv. ſub fin. makes Pheretima to die a miſerable death, by the judgment of heaven, on account of her revengeful temper and proceedings. Απεθανε κακως——ως αρα——ισχυραι τιμωριαι προς θεων επιφθονοι. And lib. vii. No. cxc. p. 274. It is mentioned to the honour both of Gelo and Syagrus, that they were not of a revengeful temper.—Ατιμιης——προς υμεων κυρησας, ουκ ομοιωσομαι υμιν, αλλα ——Συ——αποδεξαμενος υβρισμαλα——ου με ωεισεις ασχημονα εν τη αμοιβη γενεσθαι.

Job ſpeaks of it, (xxxi. 29, 30.) as what would have been highly iniquitous and ſinful in him, had he rejoiced in the deſtruction of him that hated him, or lift up himſelf, when evil found him, or wiſhed a curſe to his ſoul.

David makes it the matter of his humble boaſt, that he had delivered him who without cauſe was his enemy, Pſal. vii. 4. And aſſures us in another, that when his enemies were ſick, his clothing was ſackcloth, and that he was affected in the ſame manner with their caſe, as if it had been that of a friend, a brother, or a parent.

And it is I ſuppoſe to theſe or ſome ſuch paſſages, that Tertullian refers, at leaſt in part, when he ſays, (adverſ. Marcion. lib. iv. cap. xvi. p. 428. bott.) Quam (ſcil. vicem injuriæ) prophetia manifeſte vera erat. Et memoriam injuriæ prohibens et ultionem ad deum redigens.

Drexelius is not unhappy in his paraphraſe upon this verſe, (de Lingua, cap. xxxiii. § 5. p. 424.) Hos precibus ac votis veſtris complectimini, quos minime amicos ſentitis: non ergo pro iis tantum qui pecuniam rapidunt, qui corpus lædunt, qui oneri ſunt, qui decipiunt, ſed etiam pro iis precandum qui famam calumniis inficiunt aut penitus adimunt.

Suppoſing

Suppoſing the duty injoined to include as the objects of it, not only the ſpoilers of our property, [or who injure our bodies, or deceive; but thoſe who by their calumnies, rob us of our good name, or fix a ſtain upon it.]

It is the part of a man, ſays Antoninus, lib. vii. § 22. to love (φιλειν) even thoſe that offend him.

To bleſs them, ſays Dr. Worthington, in his Chriſtian Love, chap. ii. ap. Select Works, p. 213. is either to ſpeak well and friendly to them, without bitter reviling, defaming words, or to ſpeak well of them, ſo far as there is any thing commendable or praiſe-worthy in them, or done by them.

V. 45. That ye may be the children of your Father which is in heaven; for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

The immortal gods, ſays Marcus Antoninus, though ſuch, do not grudge, even through that immenſe duration continually, and in every mode to bear with ſuch an amazing number of wicked ones of every ſort; nay more, they take all manner of care of them. And doſt thou, ſo ſoon to periſh, grow weary of bearing with them? and that too being thyſelf one of their number? Οι θεοι αθανατοι ουτες, &c. lib. vii. § 70. And again, lib. ix. § 11. the gods act with clemency towards ſuch, and in many inſtances reach out to them their helping hand, in order to their obtaining health, riches, glory, ſo benign are they. You may do the ſame, who hinders you? Οι θεοι δε ευμενεις, &c.

And to the ſame purpoſe it is, that he expreſſeth himſelf, ibid. § 27.

Æqualis eſt, ſays Tertullian, Apologetic. cap. xli. (ſcilicet Deus,) ſuper omne hominum genus et indulgens et increpans; communia voluit eſſe commodo profanis, incommoda ſuis, ut pari conſortio omnes et lenitatem ejus et ſeveritatem experiremur.

[The

[The conduct of God to the pious and profane is equal, whether he rebukes or pardons. Both, in a common participation of good and evil, experience his lenity and severity.]

V. 46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

He, says Aristotle, in his Ethics, lib. viii. cap. xiii. p. 377. that gives upon the expectation of receiving as much or more in return, is more properly to be looked upon as a lender than as a giver. Ου δεδωκως, αλλα χρησας. But, says he, ibid, that which constitutes the true worth and virtue of the act, is for a man to do good without regard had to any advantages, that may be from thence accruing to himself. Καλον——ευ ποιειν, μη ινα αντιπαθη.

V. 47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Sed inimicus, inquit, meus est. Nam quis nos tantopere laudaret pater, si hoc amico præstaremus? Hæc est celebranda virtus, hæc animi suspicienda moderatio, vincere iram et inter simultates quoque meminisse hominis. Quintil. Declamat. ix. p. 104.

This man you are serving, says one, is your enemy. Truly, what great praise should I have been intituled to, had he been my friend? This is virtue to be celebrated, this the moderation to be admired; when we overcome our anger, and in the midst of dissension and animosity, forget not the man.

V. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

This may mean, says Dr. Evans, in his Christian Temper, vol. i. serm. iii. p. 71, 72. either that in this branch of imitation, that is, goodness, every good man should aim at the fullest

fulleſt conformity to God, that there is no danger of over doing; or that there is no part of the image of God, which we can bear here, that will be more perfective of our own nature.

It is one of the ſentences of Demophilus, No. v. p. 509. ap. Maxim. Tyr. Diſſ. that gifts and ſacrifices, and donatives hung up in his temple, confer no honour upon God; but that a devout and pious mind, firmly unites us to him; for that ſimilar natures cannot but cohere. Δωρα και θυσιαι Θεου, &c. And ibid. p. 510. the ſound and genuine philoſopher is ſaid to lead a life ſimilar to that of deity. Αληθως Θεῳ ομοιως.

And it is recorded as a ſaying of Diogenes, (Laert. lib. vi. Vit. p. 217. top.) that good men are the images (εικονας) of the gods.

The man, ſays Plato, de Republica, lib. vi. edit. Maſſey. tom. ii. p. 46, 48. who has his mind intenſely fixed upon the great and genuine realities (τοις ασιν), is no way at leiſure for intermingling with the inferior concerns of mankind, or entering into their ſpiteful and malicious conteſts; but ever contemplating the firm eſtabliſhed order of things, and that fair and goodly ſyſtem of nature, which neither does nor ſuffers injury, cultivates in his own mind the neareſt poſſible reſemblance to it. Ουδε γαρ ωε——σχολη——ταυτα μιμεισθαι τε—And thus, ſays he, converſing with the divine order of things, he becomes divine himſelf. Θειος εις το δυνατον ανθρωπῳ. And lib. x. p. 334. his remark is, that the man, who makes it his ſtudy, in the practice of all righteouſneſs and virtue, to attain the neareſt likeneſs to deity will never be neglected by the gods. Εις οσον δυνατον ανθρωπῳ ομοιεσθαι Θεῳ.

Men in nothing, ſays Cicero, (pro Ligario, ſub fin.) approach nearer to the gods, as in contributing to the ſafety and welfare of mankind; quam ſalutem hominibus dando.

And with Marcus Antoninus, lib. x. § 8. it is a maxim that the gods do not want us to flatter, but to imitate them; and recom-

recommends it as an excellent rule for the right government of our lives, to be often recollecting this ſentiment. Μεγαλως ζυλληψεται——

CHAP. VI.

V. 1. Take heed that ye do not your alms before men, to be ſeen of them: otherwiſe ye have no reward of your Father which is in heaven.

It is the character of the good man, in Epictetus, lib. iii. cap. xxiv. p. 335. that he does nothing that he may be ſeen to do it, τε δοξαι ενεκα· but only that he may do his duty, αλλα τε ωεωραχθαι καλως.

V. 2. Therefore when thou doeſt thine alms, do not ſound a trumpet before thee, as the hypocrites do in the ſynagogues and in the ſtreets, that they may have glory of men. Verily I ſay unto you, They have their reward.

They have their reward.] Epictetus, lib. iii. cap. ii. p. 267. has an expreſſion almoſt exactly ſimilar; when ſpeaking upon the ſame ſubject, and expoſing the folly of thoſe, who do nothing but out of regard to the public eye. Απεχεις απαντα. And ſo far as relates to the word απεχω, we have it occurring in the ſame ſenſe, ap. Marcus Antoninus, lib. iv. § 49. ſub fin. Η φυσις——απεχει τα ιδια. Lib. xi. § 1. Εγω απεχω τα εμα. Where too the moral ſentiment is not altogether unſimilar to that of the preſent verſe; his obſervation being this, that the good man's actions and purſuits are not like the performances of the ſtage, ουκ ωσπερ επι ορχησεως και υποκρισεως, dependent for the proper and compleat execution of them upon outward circumſtances and accidents, but containing within themſelves all that is neceſſary to their own fulleſt perfection and accompliſhment.

Refert

Refert ſis bonus an velis videri.

Martial, lib. viii. epig. xxxviii.

It makes a mighty difference, whether you be really good, or only wiſh to ſeem ſo.

Every word of Jeſus, ſays Origen, de Orat. § 54. p. 98. ed. Reading. is true; and if I may be allowed a bold and ſomewhat forced expreſſion, that ſtill more true, which is accompanied with his uſual oath: but this, ſays he, is the caſe in what he ſays concerning thoſe who do alms that they may be ſeen of men. Αψευδης——πας——ο λογος——

V. 3. But when thou doeſt alms, let not thy left hand know what thy right hand doeth.

Marcus Antoninus, lib. v. § 6. makes it to be a part of the character of the truly virtuous man, that when he has done a good beneficent act, he makes no noiſe about it, and even ſcarcely knows himſelf that he has done it. Ουκ επιζητας ——τροπον τινα και ουδεν ο πεποιηκεν.

Admonendi itaque ſunt, ne quæ agunt recta deſpiciunt, ſed ea meriti melioris credant. Valde nempe ſua bona dijudicant, qui ad eorum mercedem ſufficere humanos favores putant. Gregor. M. Paſtoral. Cur. pa. iii. admon. xxxvi.

V. 6. But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret; and thy Father which ſeeth in ſecret ſhall reward thee openly.

Some, ſays Mr. Grove, on Prayer, p. 1. think this expreſſion is only allegorical, as if it had been ſaid, enter into the chambers of thy ſoul, let thy prayer be mental.

And ſo Origen, de Orat. § 55. p. 102. ſeems to underſtand it. The ſincere worſhipper, ſays he, εισερχεται εις το εαυτου ταμειον, enters into his own chamber, or the chamber of himſelf, (that is, of his own heart,) to the riches hidden and laid

laid up there, and ſhuts himſelf up with the treaſures of wiſdom and knowledge, without ſuffering his eye or his deſires to wander outward; but ſhutting up the door of his ſenſes, that their objects may not diſtract his mind, or intermingle themſelves with it; he addreſſes himſelf in prayer to the Father.

And to the ſame ſenſe ſpeaks Jerom, ad Principiam, Epiſt. tom. iii. vol. ii. p. 92. And that we may know, ſays he, the adorning of the kings daughter to be wholly internal, ſhe herſelf ſays in the Canticle, The king hath brought me into his chambers, where we are commanded, ſhutting the door of our lips, clauſo oſtio labiorum, to pray unto the Father.

V. 7. But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

Uſe not vain repetitions.] Origen, de Orat. § 56. p. 104. underſtands this, of making ſenſible and outward good the only ſubjects of our prayers; which for that reaſon, muſt neceſſarily be verboſe, and full of reiteration; the things of this ſort being in the nature of them, multifarious and far from unity. Βαττολογησμεν——οτε λεγωμεν διεφθαρμενα εργα——η νοηματα——ταπεινα, της αφθαρσιας αλλοτρια——

V. 9. Our Father which art in heaven, Hallowed be thy name.

Father of being (ο των ονλων πατηρ), is one of the names or titles of deity, with Maximus Tyrius, Diſſ. xxxviii. p. 461.

Ariſtotle, de Generat. Animal. lib. i. cap. ii. Oper. tom. i. p. 641. ed. Lugd. ſays, we call (or eſteem) the earth mother; but heaven and ſun, and other like parts of nature, we call by the name of genitor and father.——Ουρανον δε και ηλιον——

In this collective univerſe, ſays Proclus, in Plat. Theol. lib. iv. cap. xxvi. p. 220. or grand unity of things, all conſpiring in their own nature to lead us into the contemplation and inſpection

ſpection of the mental ſcene, there are ſeveral ſteps or gradations, all of them however, tending to the paternal haven, and to our intercourſe with the paternal myſteries. Εις τον πατριχον ορμον αναπειυσι και την πατριχην τελετην.

The mind, ſays Plotinus, Ennead vi. lib. ix. cap. ix. p. 768. D. naturally loves God, and deſires to unite itſelf to God with a chaſte love and virgin-like affection, but ſinking down into animality or the earthly birth, (εις γενεσιν,) ſhe is deceived by falſe blandiſhments, and contracts a mortal love, and lives in wanton ſeparation from the father, (ερημια παλρος,) but at length abominating this contumelious degradation, ſhe returns with pure affection to the father, (προς τον παλερα,) and becomes completely happy.

In Codic. Joma, cap. viii. § 9. p. 206. edit. Sheringham: R. Akiba, is quoted as aſking the children of Iſrael, Who is it that cleanſes you? To which it is anſwered; Your Father who is in heaven, אביכם שבשמים Pater veſter qui eſt in cœlis.

And in Maimonides de Idolol. cap. v. § 5. p. 67. the Divine Being is ſtyled our "God in heaven."

Hallowed be thy name.] The petition, ſays Archbiſhop Leighton, in his Expoſition on the Prayer, ap. Select Works, p. 294, 295. takes in all, and in it we deſire the ſanctifying and magnifying of God's name, in every poſſible way. Firſt, by ourſelves, that we may mind his glory, and by his grace ſanctify his name. Secondly, by others, that our Lord may be more known and honoured in the world: they would gladly have many hearts and many tongues brought in to confeſs the Lord, and his holineſs and greatneſs. Thus the Pſalmiſt ſtirs up the angels to bleſs the Lord, Pſal. ciii. not that they need exciting, but to ſhew his own affection to God's praiſes. Thirdly, and becauſe there is ſtill ſome alloy and mixture of unholineſs in all the hallowing of his name here below, all our ſervices ſtained; therefore as the godly do in this requeſt, wiſh all the exaltin

exalting and ſanctifying of God's name among men, that is attainable here, ſo I conceive, they do as it were applaud to thoſe purer ſervices and praiſes, that are given him above; and ſenſible how far they fall ſhort themſelves, they are glad to think that there be ſuch multitudes of angels and glorified ſpirits, hallowing and praiſing his name, better and more conſtantly, not ceaſing day nor night to cry, Holy, holy, holy, Lord God Almighty. And here they follow as they can, and give their acclamation, though in a lower key, yet as loud as they are able, Even ſo, Lord, hallowed be thy name. Now the cauſe and ſource of this their great deſire of exalting and hallowing the name of God is their love to him, which the ſight that he has given them of his excellency, has kindled in their hearts. After that their chief delight is, to think of him and to ſpeak of his name; gladly would they have him highly eſteemed by all, and this is their grief that they can find ſo few to bear them company and help them in this, in hallowing and extolling his name, which is ſo deep engraven on their hearts. See how pathetically the Pſalmiſt repeats that again and again, Pſal. cvii. "O that men would praiſe the Lord, for "his goodneſs and his wonderful works to the children of men." And when they hear or ſee any thing tending to the diſhonour of his name, this wounds them and pierces them through as a ſword, as the Pſalmiſt ſpeaks. They are far from envy or evil eye; yea, they rejoice in the gifts and graces that God has beſtowed upon others, although it be beyond what they have themſelves; for ſtill it ſerves their deſires and anſwers what they are moſt earneſt in, it tends to the hallowing and glorifying of the name of God. And what they have themſelves, they are not in danger to grow vain upon it; but even the more they receive from God, they are the more humble, the more deſirous of his praiſe, and regardleſs of their own.

V. 11. Give us this day our daily bread.

It is known, ſays the Archbiſhop, ib. p. 316, 317. to be the ordinary courſe of ſkilful orators, to place the meaneſt part

of their ſpeech in the middle; and in this, let the ear of any underſtanding mind be judge, whether it ſounds not much better that this requeſt paſs in the middle, than if the prayer ſhould have ended with it. Whereas now it begins ſpiritually and cloſes ſo.——Now how few are there that follow Chriſt's eſtimate in this, that have the very ſtrength of their deſires, and moſt of their thoughts on things that are ſpiritual, and do but in paſſing lend a word to the things of this life. "Our daily bread," ſays he, ib. επιουσιον in the original. Not at all to diſpute the word, its genuine ſenſe is, ſuch as is fit for our daily ſuſtentation, therefore rendered daily bread. But then, (as he well ſubjoins,) we are not to be carvers of the proportion ourſelves, but leave that to God, who knows beſt what is convenient for us.

V. 12. And forgive us our debts, as we forgive our debtors.

In the Odyſſey, lib. xxi. ver. 17. the robbery which the Meſſenians had committed upon Ulyſſes, in carrying off his ſheep, is called a debt, which they owed him.

Χρειω το——δημιω οφελλε.

V. 13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Lead us not into temptation.] Compare Pſal. cxix. 36. cxli. 4.

Upon this petition, St. Auſtin, de Bono Perſeverantiæ, cap. vi. Opuſc. Bruxel. p. 361. thus comments. Quod igitur dicimus Deo, Ne nos inferas in tentationem, quid dicimus, niſi Ne nos inferri ſinas?

When we ſay unto God, Lead us not into temptation, what do we ſay, but Suffer us not to be lead into it?

So Gregor. Moral. lib. xiii. cap. xvi. Induci minime permittas.

Homer,

Homer, Odyſſ. xviii. ver. 135, 136. ſays, that every man's mind is ſuch, as he is daily led into by the Father of gods and men.

Τοιος γαρ νοος——
Οιον εφ' ημαρ αγησι——

Referring to the different ſituations of outward life.

For thine is the kingdom, the power, and the glory.] Archbiſhop Leighton obſerves, p. 333. that this prayer begins and ends in the ſame point, the glory of that God to whom we pray; who is, Alpha and Omega, the beginning and end of all things. And ib. p. 337. God alone is truly glorious, both in the excellency of his own nature, and the extrinſical glory, that ariſes to him out of his works. And then, ſays he, if we conſider the glorious attendance that is continually about his throne, as the ſcriptures deſcribe it to us, it drowns all the pomp of earthly thrones and courts in their higheſt degree. See Apoc. iv.

V. 14. For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

Ariſtotle, Rhetor. lib. i. cap. ix. §41. lays it down as a rule, that a man then honours his noble birth, when in proportion to the greatneſs of his extraction, he is ſo much the more placable (καλαλλακτικωτερος) in his diſpoſition.

And ib. cap. xiv. § 21. almoſt in the very words of this and the following verſe, makes it a point of virtue, to exerciſe forgiveneſs towards humanity.

Iſocrates, Panegyr. ed. Op. Steph. p. 49. makes it to be one object of the celebrated Græcian games, to aboliſh enmities. Ωςε——τας εχθρας——διαλυσαμενους——

Cicero, in his Oration pro Ligario, ſpeaks of it to the praiſe of Cæſar, that he forgot nothing but injuries: Nihil obliviſci ſoles, niſi injurias. And though we ſhould look upon this to be mere flattery and compliment, yet it does not at all the leſs

ſignify, that forgiveneſs of injuries was held both by Cicero and Cæſar, to be a very commendable and honourable quality.

Epictetus, lib. ii. cap. x. p. 196. ſuppoſing one to aſk, May I not hurt him that has injured me? adviſes him, in the firſt place, to aſk himſelf, whether he has really received any injury or not, and to remember what the philoſophers ſay upon this head; and then again, to aſk the queſtion, Did not this man hurt himſelf by injuring me? How then am I like to fare by returning it? Εγω εμαυτον μη βλαψω; And ibid. cap. xxii. he makes it a requiſite property in one that would cultivate friendſhip with mankind, that he ſhould be of a forgiving temper, Συγγνωμονικος.

Maximus Tyrius, has a whole diſſertation (ii.) againſt the revenging of injuries, and ſays, that he who does ſo, is guilty of a greater crime than the firſt aggreſſor (τε προϋπαρξαντος αδικηματος), and that the allowing injuries to be returned opens a door to endleſs quarrels and animoſities, illuſtrating the obſervation by a variety of hiſtorical facts.

In Dion Caſſius, lib. lxxi. p. 812. ed. Hanov. the emperor Antoninus, is made to ſpeak of the forgiving injury, and the retaining friendſhip towards one who had violated the laws of friendſhip, as a conqueror's greateſt reward; and if, ſays he, this ſhould be thought incredible, let it be known that there are ſome remains of ancient virtue (αρχαιας αρετης) amongſt us.

Ælian, in his Various Hiſtory, lib. xii. cap. xlix. relates the ſtory of Phocion, who, after having long ſerved his country, was adjudged to death; and when about to drink off the fatal cup, being aſked by his ſurrounding friends, whether he had any thing to leave in charge to his ſon, Only this, ſays he, that he would not revenge upon the Athenians this injury done me. The hiſtorian adds, by way of remark; He that does not look upon this man with admiration, (οστις ουκ επαινει, &c.) appears to me to be a man of no ſenſe or diſcernment whatſoever; agreeably

agreeably to the obſervation of Andronicus Rhodius, in his Paraphraſe upon the Ethics of Ariſtotle, lib. iv. cap. v. p. 165. ed. Cantab. that to forget and overlook injuries, is the mark of a noble and a magnanimous mind, μεγαλοψυχε.

V. 16. Moreover when ye faſt, be not, as the hypocrites, of a ſad countenance: for they disfigure their faces, that they may appear unto men to faſt.

Lucian, in his dialogue intitled Piſcator, ſpeaks with the higheſt indignation of thoſe, who affected the dreſs and garb of the philoſophers; had Plato, Ariſtotle, and Chryſippus, perpetually in their mouths, and were for ever reading them, and diſcourſing about their principles; but yet were the fartheſt that could be from being philoſophers themſelves; calling them apes and ſtage-players, (υποκριτης, the very word of this verſe,) and others of the ſame compoſition and derivation, being thoſe he frequently makes uſe of in his repreſentation of their character; telling them that their grave faces (διοτι——σκυθρωποι εισι, the very language again that here occurs,) would by no means ſuffice for intitling them to rank with the genuine ſons of wiſdom and philoſophy.

V. 17. But thou, when thou faſteſt, anoint thy head, and waſh thy face.

In Codic. Joma, cap. viii. § 1. p. 190. the abſtaining from food, from waſhing of the face, and from anointing, is mentioned as belonging to the right celebration of the expiation-day. In die expiationis interdictum eſt, &c.

In the Odyſſey, lib. xviii. ver. 171, &c. Penelope's houſekeeper adviſes her not to appear before her ſon with a melancholy and weeping countenance, but to be waſhed, and to anoint her cheeks.

Απονιψαμενη και επιχρισασα παρειας.

Compare 2 Sam. xiv. 2.

Plato, in the eighth book of his Republics, tom. ii. p. 174. obſerves, that in proportion to the degree, in which riches are honoured and admired, virtue will be ſlighted and diſregarded; and compares them to the light and heavy ſcale in a balance, always going in a contrary direction. Οσῳ αν τουτο τιμιωτερον, &c.

V. 25. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment?

Does any good man, ſays Epictetus, lib. iii. cap. xxiv. p. 350. fear that he ſhall want food? Do the blind want it? Do the lame want it? And ſhall it be wanting to the good man? Φοβειται τις ανηρ αγαθος, &c.

V. 26. Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.

Fowls of the air.] The original word is ουρανος· ſo Pliny uſes the Latin parallel, cœlum, lib. ii. cap. 38. the title of which is, De Aere. And in the ſame ſenſe it occurs lib. xxxvi. cap. xxii. near the end.

Θεοι ουρανιωνες. Iliad. lib. i. ver. 570.
Heavenly gods.

V. 28. The lilies of the field, how they grow; they toil not, neither do they ſpin.

Plato, in his third book of Laws, circ. med. mentions it as a common ſaying, with reſpect to perſons of ſluggiſh talents, and ſlender abilities, that they know not either how to write or to ſpin.——Το λεγομενον, μητε γραμματα, μητε νειν επιςωνται.

V. 30.

V. 30. Wherefore, if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven.

Pliny, lib. xx. cap. ix. ſpeaking of the herb braſſica, poſſeſſed of ſo many ſalutiferous qualities, obſerves, that there are ſeveral ways of preparing it, and amongſt others, mentions the putting it into a pot, and the pot into the oven, or a furnace. In olla, quæ conjiciatur in clibanum aut furnum.

V. 31, 32. Therefore take no thought, ſaying, What ſhall we eat? or, What ſhall we drink? &c.

Maimonides, in his More. Nevoch. im. pa. iii. cap. xii. p. 359. bott. 360. top, ſpeaking of thoſe who live according to the nature of the univerſe, and the precepts of the law; ſays, That every where and in all things they propoſe to themſelves, that end for which they were made, namely, the apprehenſion or laying hold of their creator; but the neceſſaries of the body, they ſeek according to neceſſity; as bread to eat and garments to be clothed with, paying no regard to ſuperfluity: and this, ſays he, is a matter of but little trouble and ſmall labour, if a man will but be content with things neceſſary. And if any difficulty appear in the caſe, it is on account of thoſe that are ſuperfluous. For while we ſeek thoſe things, that are not neceſſary; the acquiſition of thoſe that are, becomes difficult: ſince the more a man thirſts after and deſires ſuperfluities, and non-neceſſaries, ſo much the more difficile and arduous muſt be the buſineſs; for while the ſtrength is worn out, and conſumed in things unneceſſary, it muſt needs afterwards fail in referrence to thoſe, that are requiſite and needful.——Finem illum ad quem conditi ſunt, &c.

V. 33. But ſeek ye firſt the kingdom of God, and his righteouſneſs: and all theſe things ſhall be added unto you.

Compare Prov. xiv. 14.

In

In Plato's Republics, lib. v. p. 384. tom. i. ed. Maſſ. We are come here, ſays Socrates to the other dialogiſts, ſeeking righteouſneſs, what it is; and its contrary, unrighteouſneſs, or iniquity.—— Ζητουντες δικαιοσυνην, &c.

But it was the too general practice of the heathen world, to addict all their thoughts and purſuits, to mere bodily and earthly things alone; according to the cenſure contained in the preceding verſe.

Ariſtotle, in his Ethics, lib. i. cap. viii. obſerves, that to the good man, the true lover of righteouſneſs, (φιλοδικαιῳ,) there is nothing wanting by way of appendix, (ωσπερ περιαπτου,) to make his life happy, he having his pleaſure in himſelf.

Socrates, in Apol. Plat. ap. Select. Dial. § 11. declares, that it had been the great buſineſs of his life, to perſuade both young and old, that the care of the body, of riches, and other outward things, was not to go before, or be ſo intenſely purſued, as that of the mind, this being principal and beſt; and that virtue did not proceed from riches, but riches from virtue; as well as all other human bleſſings, whether private or public. Μητε ζωματων——επιμελεισθαι προτερον, &c.

And in the Republic of Plato, lib. iii. p. 208. it is laid down as a maxim, that after having ſufficiently cultivated the mind, we ſhould commit the body with full ſubmiſſion to its care: Διανοιαν ικανως θεραπευσαντες, παραδοιμεν αυτη τα περι το σωμα——

And in his Critias, ſub fin. he thus expreſſes himſelf: All theſe things, (ταυτα παντα,) meaning riches, and other outward goods, of which he had juſt before been ſpeaking, teaching us to look upon them with contempt in compariſon of virtue: All theſe things, ſays he, will grow out of virtue, as from a kind of friendly communication; but that by beſtowing our chief attention upon theſe things, virtue will decay, and theſe things along with it.

And

And in his Timæus, Oper. ed. Basil. p. 492. at the top, the language is, that if we would possess true happiness, we are in all things, and with the utmost exertion of ourselves, to seek that which is divine. Το θειον——ζητειν.

And with Theocritus, epig. xiii. the sentiment is that, while men pay their attention to the immortals, they are far from being losers, with respect to the things of the present life.

——— Κηδομενοι γαρ
Αθανατων——πλειον εχυσι βροτοι.

Plutarch, in his life of the younger Cato, observes, that what he least attended to, he amply acquired; namely, glory, dignities, popularity, and military favour. Ουδε ηκιστα—— επεμεληθη, τουτο πλειστον, &c. Vit. p. 763. D.

Non si voluptatem præstatura virtus est, ideo propter hanc petitur, non enim hanc præstat, sed et hanc: nec huic laborat, sed labor ejus, quamvis aliud petet, hoc quoque assequetur. Sicut in arvo quod segeti proscissum est, aliqui flores internascuntur, non tamen huic herbulæ, quamvis delectet oculos tantum operis insumptum est. Aliud fuit serenti propositum, hoc supervenit. Sic et voluptas, non est merces, nec causa virtutis, sed accessio. Seneca, de Vit. Beat. cap. ix.

Representing virtue, as not pursued for the sake of the pleasure it affords, and this pleasure as supervenient and accessional.

Confer Ciceron. de Finibus, lib. v. § 24. p. 323, 324. ap. not. in 2 Corinth. iv. 17.

ΠΡΟΣΘΗΚΑΙ της ζωης is an expression made use of by Proclus, in Plat. Theolog. lib. v. cap. vii. sub fin.

The additaments of life: in a sense homogeneous.

Origen, de Orat. § 47. comments upon this verse as follows. If with a mind sufficiently erect and sublime, we contemplate the principal gifts of God, we shall naturally be led to say, that things corporeal are the confectaries of those that are heavenly and spiritual, given to every one of the saints for their benefit,

or

or according to the analogy of faith; or as he wills who gives them, and his will is wiſe, though we may not be able, in particular inſtances, to aſſign ſuch reaſons for his conduct as ſhall be worthy of the ſovereign donor. Ει μεγαλοφυεστερῳ, &c.

And to the ſame purpoſe, § 49. it is no wonder, ſays he, that theſe things ſhould be given according to certain ſecret and myſterious proportions.

In like manner, St. Baſil upon the verſe; He it is that created thee, thy ſafety and welfare is his care, and well he knows what is moſt ſuitable for thee, as to thy well or ill faring with reſpect to the things of this life. Οιδε πως εκαστῳ συμφερει— Conſtit. Monaſt. ap. Oper. tom. ii. p. 670. A. B.

Thaulerus, Op. p. 190. ed. Colon. obſerves, that our Saviour does not here ſay, Theſe things ſhall be given you; but, They ſhall be added to you; as if he would inſinuate, that they are not worthy the name of gifts. Tanquam diceret, &c.

What more worthy, ſays Arminius, Orat. ii. ap. Orat. et Tractat. Lugd. Bat. p. 56, 57. of (man) the image of God, than to be continually reflecting himſelf back upon his archetype? What more pleaſant than to be continually irradiated and enlightened by the rays of his great exemplar? What more beneficial than by means of theſe divine illuminations, to be more and more aſſimilated to the great original? Certainly there is nothing, the knowledge of which can be more uſefully ſought after, or more profitably found. What more ſuitable, or more honourable in a creature, a ſervant, a ſon, than to be night and day employed in cultivating the knowledge of his Creator, his Maſter, his Father? What more decorous in thoſe who have been redeemed by the blood of Chriſt, and ſanctified by his ſpirit, than to be continually meditating upon him, and to carry him always about them in their mind, in their heart, and upon their tongues? Quid enim imagine dei dignius, &c.

How ſevere the Roman ſatyriſt upon thoſe who act upon the maxim directly contrary to that of the words before us.

O cives,

O cives, cives, quærenda pecunia primum eſt,
Virtus poſt nummos.
——— Pueri ludentes, Rex eris, aiunt,
Si recte facies. Horat. Epiſt. lib. i. ep. i. ver. 53, &c.

Ye ſons of Rome, let money firſt be ſought,
Virtue is only worth a ſecond thought.
——— Yet boys, at play, proclaim,
If you do well, be monarch of the game. Francis.

V. 34. Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of itſelf. Sufficient unto the day is the evil thereof.

Will not the event, ſays Moſchus, Idull. lib. iv. ver. 65—67. of each neareſt day ſuffice? How ſtrangely muſt that man be in love with ſorrow, who would go about to give us a catalogue of our griefs?

Ουχ αλις——
——μαλα——φιλοθρηνης——

In Thucydides, lib. ii. p. 60. bott. 61. top, we have it laid down as an excellent maxim, that we are not to anticipate (μη προκαμνειν) our griefs, and yet when they come to bear them with as much firmneſs and reſolution as if we had always been in ſorrow.

And Ælian, in his Various Hiſtory, lib. xiv. cap. vi. records it, as the very ſound and rational ſentiment of Ariſtippus, that we are neither to pore upon paſt griefs, nor to præoccupy thoſe that are to come (μητε των εσομενων προκαμνειν), recommending it always to keep our mind intent upon the day (εφ' ημεραν), nay upon that very part of the day which has this or that particular employment engaging it.

And it is the maxim of Epictetus, lib. iii. cap. x. that events are to be followed, not anticipated. Ου δει προηγεισθαι—— Αρκει εμοι τα εμα κακα——Αρκει——σοι τα σα κακα—— Ibid. lib. ii. cap. xix. p. 229.

CHAP.

CHAP. VII.

V. 1. Judge not, that ye be not judged.

Quum tua pervideas oculis mala lippus inunctis,
Cur in ami corum vitiis tam cernis acutum
Quam aquila aut ſerpens Epidaurius? At tibi contra
Evenit, inquirant vitia ut tua rurſus et illi.
Horat. Satyr. lib. i. ſat. iii. ver. 25.

If you will needs be ſo keen an obſerver of other men's faults, blind as you are to your own, depend upon it, they will not be wanting in a return.

Dr. Worthington on Chriſtian Love, Select Diſc. p. 358. thus expreſſes himſelf. Not but that a man may judge concerning an open ſinner, and for that which is notorious and evident. Charity is no blind thing, but the cleareſt and brighteſt eye in the world: it judgeth impartially of every thing as it is; always approving the good, and diſliking the evil. In Matt. vii. Where our Saviour bids his diſciples, Judge not, ver. 1. he bids them, Beware of falſe prophets, ver. 15. But how ſhall they beware of them, except they may judge them, to be falſe prophets? Hence it follows, By their fruits ye ſhall know them, ver. 16. By the tenor of men's lives, by the conſtant and uſual courſe of their actions, we may judge what men are.

V. 2. For with what judgment ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you again.

Nothing, ſays Cicero, in Verr. ſive Divinat. ſo little to be borne, as for any one to be ſifting into another man's life, who can give nó fair account of his own. Nihil eſt enim, quod, minus ferendum ſit. Tom. i. p. 247. Freigii.

[Perſius would exclude from the number of his readers him,
———Who delights to ſport on the ſlippers of the Grecians,
Sordid, and who can ſay to the blinkard, Thou blinkard.]

Non

Non hic qui in crepidas Graiorum ludere geſtit,
Sordidus, et luſco qui poſcit dicere, Luſce.
Perſ. Sat. i. ver. 127, 128.

——— ——— Teipſum
Concute.——— Hor. Sat. iii. lib. i.
Examine (diſcuſs) yourſelf.

Ea menſura, qua homo metitur, metientur ei, verba hæc ſunt Miſchnæ, ſays Maimonides, Mor. Nevoc. pa. iii. cap. xvii. p. 381. top.

V. 3. And why beholdeſt thou the mote that is in thy brother's eye.

The word brother, is here peculiarly emphatical.

And we have Epictetus, lib. i. cap. xiii. p. 122. uſing it in the very ſame manner. What, ſays ſuch alone, may I not be angry with my ſlave? No, yarlet, ſays Epictetus: would you be angry with your brother, the offspring of ſovereign Jove? ſon of the ſame Father? born of the ſame heavenly ſeed? Or art thou placed in ſome elevated ſtation of life? Will you preſently play the tyrant? Will you not remember who you are, and whom you govern? Are they not your kindred? your own brothers? the progeny of Jove? Πως——τις ανασχηται ——Ανθρακωρυχον, ουκ ανεξη——

V. 4. Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

——A. Quæ in nos illoſque, ea omnia tibi dicis, Dinarche.
Et noſtram et illorum vicem. D. Qui iſtuc? A. Rationem dicam.
Quia qui alterum incuſat probri, eum ipſum ſe intueri oportet.
Plaut. Truculent. act. i. ſc. 3. Elz. p. 688, 689.

Of which this is the moral ſum; He that blames another, ſhould look well to himſelf.

V. 6.

V. 6. Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rend you.

Vide Prov. ix. 7, 8.

It is an ill-judged charity, ſays Mr. Abernethy, Poſt. Serm. vol. ii. No. xiv. p. 377. however well-meant, to lay before ſome very profligate ſinners, whoſe notorious wickedneſs, and obſtinacy, proclaim to every obſerver, that the fear of God is not before their eyes; I ſay, to lay before them ſuch ſolemn ſerious counſels of piety, as the leaſt conſideration might ſatisfy us, will in all probability be the occaſion of their contracting greater guilt.

It is by no means ſafe, ſays Demophilus, Sentent. ap. Maxim. Tyr. p. 511. to enter into diſcourſe concerning God with men of corrupt ſentiments and views, for let what you ſay be true or falſe, there will either way be danger attending. Λογον περι Θεου, &c.

It was one of the myſtic or ænigmatical ſayings of Pythagoras, that you are not to carry the pictures of the gods in a ring: which, Porphyr. de Vit. Pythagor. § 42. p. 42. bott. and 43. top. edit. Amſtel. we have thus interpreted: That we are not to expoſe the ſacred and divinely venerable principles of religion, to every vulgar eye, by entering raſhly and indiſcriminately into religious converſation with every one you may happen to meet with. Θεων τε εικονας, &c. Τυλεσι, την περι Θεων, &c. Neither caſt ye your pearls before ſwine, leſt they turn again and rent you? The men of this deſcription will be angry with you, that you did not give them huſks inſtead of pearls, and thus plainly prove that your good advice has been thrown away upon them.

Jacob Behmen, in his Forty Queſtions, has pithily and ſtrongly enlarged upon this point, qu. vi. p. 60. And though, ſays he, we have much to ſay here, yet it is very dangerous to

ſay

ſay it, in regard of the falſe Magia: for, when the falſe ſpirit knoweth it, it practiſeth witchery therewith: yet we will ſpeak ſo that the children may underſtand us and reſerve the full ſpeaking of it for them. For it is not good to write ſuch things, not knowing who ſhall be the readers. But to the wicked, we ſay, That they belong to the devil, and ſhall have no part in our writings. We ſhut them out with a wall, and ſtrong incloſure, that they may be blind, and not know our ſpirit. For we will not ſet the ſerpent in it; our will is gone out from them, and therefore they ſhall not know us; though they ſhould carry us in their hands; there is a faſt ſeal upon it.

May it not be uſefully inferred, that we are not to think well ourſelves, merely becauſe wiſe and good men of our acquaintance, do not reprove us; for the reaſon may be, that they may think us too abandoned for reproof. But they muſt conſequently be ſuppoſed, to have a moſt intire and abſolute contempt of us; the thought of which ſhould influence us to conſider how deſerving we may be of it.

V. 7. Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.

And that you may never want what is neceſſary to the performance of your duty as chriſtians, or apoſtles, aſk, &c. Aſk in faith, ſeek diligently, knock perſeveringly. Whitby in loc.

Seek, and you ſhall find, ſays Epictetus, lib. iii. cap. xxvi. p. 355. (ζητει και ευρησεις) for nature has furniſhed you with means for finding out the truth, προς ευρεσιν της αληθειας, &c.

And in the Life of Pythagoras, by Jamblichus, § 87. we have it expreſſly repreſented as being his doctrine, and that of his followers, that men act in nothing more ridiculouſly, than in ſeeking that which is good (ζητευντες το ευ) elſewhere than from the gods; and that, ſince there is a God (Θεος), the Lord

of all things (παντων κυριος), nothing can be plainer, than that good is to be ſought from the Lord; for that all give that which is good to thoſe whom they love. Δειν δε ομολογεισθαι παρα τε κυριε το αγαθον αιτειν, &c. Παντες γαρ ες μεν αν φιλωσι——τοιοις διδοασι τ'αγαθα.

Tertullian, de Præſcript. Hæret. cap. ix. &c. agreeably to the above cited from Epictetus, applies the ſeeking here ſpoken of, to the inquiring after truth.

And to the like purpoſe, Hieron. Damaſo. Epiſt. tom. iii. epiſt. cxlii. p. 99. Quia dixit quærite et invenietis——debemus inquirere quod poteſt facere quæſtionem.

V. 12. Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.

This is a maxim frequently occurring among the writers of the ancient Heathen world.

We have it in Homer, Odyſſ. lib. v. ver. 188—191. I perſuade you to nothing, which I would not perſuade myſelf to, were I in your caſe; for my mind is fair and ingenuous, and my heart compaſſionate and tender, nor made of iron.

Αλλα τα μεν νοεω και φρασσομαι, &c.

In Herodotus, lib. iii. No. xcv. p. 136. the language is, What I blame in my neighbour, I will to the utmoſt of my power take care myſelf to avoid. Τα τω πελας εωιωλησσω—— And again, lib. vii. No. clxxxv. p. 269. bot. 270. top, what he blames in them he will not do himſelf. Αυτος δε, τα—— εωιωλησσει——

So in Polybius, Put yourſelf in my place, and ſay, What is to be done? Την εμην χωραν μεταλαβων——Lib. xv. p. 255. bot. ed. Baſil.

Be ſuch, ſays Iſocrates, ad Demonicum, to your parents, as you would wiſh your children to be to you. Τοιουτος——οιους——P. 4. ed. Op. Steph. et ib. p. 6. You will then govern your

your anger, if you treat the delinquent in the ſame manner as you would wiſh to be yourſelf treated in the like caſe. Παραπλησιως προς τους αμαρτανοντας——ωσπερ αν προς ζηλον——

And in his Panegyric, p. 57. ib. top, ſpeaking of the ancient magiſtrates of Athens and Lacedemon, he mentions it to their praiſe, That they were far from behaving inſolently in their office, but treated thoſe who were ſubject to their authority, in the ſame manner as they themſelves would wiſh to be treated by their ſuperiors. Την αυτην αξιουντες γνωμην εχειν——

And Ariſtotle, in his Politics, lib. vii. cap. ii. p. 438. ed. Francof. ſpeaks in the ſevereſt terms of thoſe who expect to be treated juſtly and handſomely themſelves, and yet are not aſhamed to trample upon all juſtice in their tranſactions with others. Οπερ αυτοις——ουκ αισχυνονται προς τους αλλους——

Whatever the law admits, ſays one of the pleaders in Quintilian, Declam. ccli. end. p. 24. that you think is preſently and without heſitation to be done, and catch with the greateſt eagerneſs at every thing in it, that is the moſt cruel and ſevere: but, would you have liked ſuch a diſpoſition in the young woman, when you lay at her feet imploring your life? Quicquid aſperrimum leges——voluiſſes animum talem fuiſſe puellæ.

Simplicius, in Epictetus, cap. xxxvii. p. 183. ed. Londin. makes it to be one of the rules of friendſhip, That you are to treat your friend in the ſame manner as you deſire to be treated by him. Ουτω δει——ως——βουλομεθα.

Very remarkable is the reſpect that was paid to this maxim of our Saviour, by the emperor Severus, which (he ſaid) he had heard from ſome jews or chriſtians. He often repeated it with a loud voice, and would ſometimes order it to be pronounced by a public officer, as an objurgatory memento, on account of ſome injurious conduct chargeable upon one or another of thoſe about him. And ſo much was he taken with it, as to order it to be inſcribed upon the walls of his palace, and of other public buildings.

Vide Lamprid. ap. Auguſt. Scriptor. p. 132. Clamabatque ſcepius quod a quibuſdam ſive Judæis ſive Chriſtianis, &c.

Tertullian, adverſ. Marcion. lib. iv. cap. xvi. p. 429, 430. obſerves, that this precept comprehends in it the counterpart; whatſoever you would that men ſhould not do to you, forbear you to do to them: and that being virtually included in thoſe ſeveral paſſages of the Old Teſtament, which prohibit the doing an injury to another, and injoin the exerciſe of benevolence and compaſſion in their ſeveral modes and operations; it is here contracted and conſolidated by our Saviour, into one conciſe and compendious maxim. In iſto præcepto——alia pars——ſubauditur.——Compendio ſubſtrinxit.

V. 13, 14. Enter ye in at the ſtraight gate: for wide is the gate, and broad is the way, that leadeth to deſtruction, and many there be which go in thereat, &c.

Plato, de Republic, lib. i. ſub init. obſerves, that by converſing with old men, who have traveled the road of life before us, (ὁδον προεληλυθότων,) we may come to know what ſort of a road it is; rough and difficult, or ſmooth and eaſy to be paſſed, τραχεια και χαλεπη, η ραδια και ευπορος.

And in his Second Alcibiades, we have the obſervation once and again occurring, That the fools are many; the wiſe and prudent but a few. Πολλους αφρονας, τους δε ολιγους φρονιμους. Vide Select. Dial. § 2, 6, 7. p. 236, 246, 248.

Ariſtotle, in his Ethics, lib. viii. cap. iii. tell us, that true friendſhips are very rare, ſince being founded in virtue, the number qualified for engaging in them, muſt needs be ſmall. Σπανιας δε εικος τας τοιαυτας ειναι. Ολιγοι γαρ οι τοιουτοι.

So with Max. Tyr. true virtue, friendſhip, and benevolence, are things rarely to be met with, (σπανιον δε κ[illegible]ημα τυ[illegible]ο,) though the ſhadow of them (ειδωλον αυ[illegible]ε) may any where be found.

And

And it is the obſervation of Jamblicus, de Myſteriis, ſect. v. cap. xviii. ad init. that the bulk of mankind, are ſunk into the lower and mere ſenſitive nature, very few ariſing to a ſuperiority of ſentiment, and to a taſte for thoſe pleaſures that are mental and refined. Πολλη——αγελη των ανθρωπων——καὶω προς τα της φυσεως εργα βλεπει.——Ολιγοι δε τινες υπερφυει δη τινι δυναμει τε νε χρωμενοι, της φυσεως μεν αφιςανται· προς δε, &c.

With Herodotus, lib. vii. p. 292. the number of virtuous citizens, is very rare. Σπανιοι——οι τοιουτοι.

And according to the witty Lucian, there are but few indeed whom it is worth while to inſtruct in the art of virtuous living, whilſt thoſe who rank on the contrary part, are innumerable. Ολιγοι παυ——πεντακισμυριοι. Piſcator. § 8.

Doctor Bates, in his Spiritual Perfection, obſerves, that theſe two words, ςενη και τεθλιμμενη, intimate the way to be both hard to find and hard to keep.

Maximus Tyrius, Diſſ. iv. p. 45. aſſures us, that the path of virtue, is for the moſt part rough and uneven, and but little of it ſmooth; (πολλη τραχεια——ολιγη ευτρεπης·) and that therefore he that means to enter upon and purſue it ſhould prepare for toil, ηκειν παρεσκευασμενον——

Ariſtotle, in his Ethics, lib. ii. cap. vi. ſpeaks of it as a Pythagorean notion, that there are various ways of ſinning, and that evil is indefinite and undeterminable; but, that good conſiſts in one preciſe and determined point; ſo that the one muſt be eaſy, the other difficult; juſt as it is eaſier to miſs a mark than to hit it. Το μεν αμαρτανειν πολλαχως εςι· το γαρ κακον τε απειρε, το δ' αγαθον τε πεπερασμενε· το καλορθειν μοναχως. Διο το μεν ραδιον, το δε χαλεπον.

And ib. cap. ix. he obſerves, that it is an eaſy thing to be angry, and to give away one's money, or to lay it out: but when or with whom to be angry, for what cauſe, or in what degree is no ſuch eaſy matter to determine; and the like with

reſpect to the diſpoſal of our monies. And that therefore in theſe particulars, the το ευ will be the το σωφρονιον, the right choice, ſomewhat of a rarity.

So in the Fable of Prodicus, as repreſented by Xenophon, in his Memorabilia, lib. ii. cap. i. § 29. ed. Simpſ. the road of virtue, is difficult and long, that of vice, ſhort and eaſy. Χαλεπην και μακραν——ραδιαν και βραχειαν——

So with Maximus Tyrius, Diſſ. i. amidſt the noiſe and tumult of the ſenſes (πολυφωνια), it is hard to meet with a well-regulated, a truly ſedate and ſober mind. Χαλεπον ευρειν νηφοντα νουν.

And in his thirty-firſt diſſertation, Here, ſays he, that is in the purſuit and practice of virtue, we have a ſea vaſt and wide, and more intricate than that of Sicily or Ægypt. Not but that there is an art of finding out the way, though but few are poſſeſſed of it. Η τεχνη οιδε την οδον——απωλειωνται—— οι πολλοι τυ ορθως ειδεναι.

See more illuſtrations from heathen antiquity, ap. Baxter's Reaſons of the Chriſtian Religion, pa. i. cap. xiii. p. 114—119.

Origen, de Orat. § 54. obſerves, that he who addicts himſelf to pleaſure, loves the broad-way, and has totally miſſed that ſtrait and narrow way of our Saviour, which has no turning or corner in it, ουδε——εχουσης καμπην——And ibid. § 56. Good is one, but moral turpitude is various; truth is one, but the contrary falſhoods are many; genuine righteouſneſs is one, but there are many forms of hypocriſy, &c. Εν—— πολλα——

Jerom, adverſus Pelagianos, lib. ii. tom. ii. Epiſt. p. 215. obſerves, that our Saviour does not here ſay, and few there be that walk in it, But few there be that find it; adding, that they are fewer ſtill (multo pauciores) who walk in it.

Natta, de Deo, lib. xv. fol. 159. p. 2. bott. obſerves, that, if there are but few that find it, how much ſmaller ſtill the number of thoſe who purſue it to the end; ſome falling off in the

the beginning, others in the middle of their courſe, and others when juſt upon the point of finiſhing it. Si pauci, &c.

If one looks at their lives, ſays Mr. Law, in his Serious Call, chap. xii. p. 134, 135. who live by no rule but their own humours and fancies,——if one ſees but what it is which they call joy, and greatneſs, and happineſs; if one ſees how they rejoice and repent, change and fly from one deluſion to another; one ſhall find great reaſon to rejoice, that God has appointed a ſtrait and narrow way, that leadeth unto life: and that we are not left to the folly of our own minds, or forced to take up with ſuch ſhadows of joy and happineſs, as the weakneſs and folly of the world has invented.

V. 15. Beware of falſe prophets, which come unto you in ſheep's clothing, but inwardly they are ravening wolves.

It is a grievous thing, ſays Plato, de Republic, lib. iii. and matter of foul ſhame to the ſhepherds, when the dogs, that are intended to guard the ſheep, are ſo trained, as either through hunger, or wanton ferocity, or any other miſchievous habit, themſelves ſhould attempt to prey upon the ſheep, and ſo prove more like wolves, than faithful curs. And ſhould not care, ſays he, be taken that nothing like this may happen in the ſtate? Δεινὸν ἂν εἴη——καὶ αἰσχίστου ποιμένος——οὐκεῦν φυλακτέον——. P. 240, 242. tom. i. Maſſ.

V. 16. Do men gather grapes of thorns, or figs of thiſtles?

Epictetus makes uſe of a like ſimilitude, by way of moral application. It is impoſſible, ſays he, that a vine ſhould not be affected after the manner of a vine, or an olive tree after the manner of an olive tree, and not of a vine. Πῶς γὰρ δύναται, &c. Lib. ii. diſſ. xx. p. 234.

And Campanella, de Senſu Rerum, lib. i. cap. i. init. has borrowed it for illuſtrating the maxim, Ens nullum aliis dare

poſſe quod ipſum in ſe non habet. Nunquam, ſays he, lucem vidimus gignere tenebras, nec calorem frigus, nec ſpinam lenire, nec grave levare. Nec colligunt de tribulis ficus, ait Meſſias.

[We never ſee light producing darkneſs, nor heat cold, nor is a thorn ſmooth to the touch, nor an heavy body light to the feeling: "Nor," as the Meſſiah ſaith, "do men gather figs of thiſtles."]

V. 20. Wherefore by their fruits ye ſhall know them.

It is not ſo much the tongue, ſays Demophilus, Sentent. p. 509. of the wiſe man as his works, that God approves: for the wiſe man honours God even when he is ſilent. Γλωσσα Σοφε ου, &c. And again, p. 512. Try a man rather by his works than by his ſpeeches, for many can talk well that live very badly. Πειραν ανθρωπε, &c.

V. 23. And then will I profeſs unto them, I never knew you: depart from me, ye that work iniquity.

Plutarch, in Ageſilao, has γινωσκειν for acknowledge or own. Το γεννηθεν εξ αυτης παιδιον ουκ εφη γιγνωσκειν. Vit. p. 597. A.

V. 24, 25. Therefore whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock, &c.

Homer has a ſimile of the like kind, in deſcribing the two warlike chiefs, Iliad. lib. xii. ver. 132, &c.

——Ως δρυες——υψικαρηνοι,
——ανεμου——και υετου——

They ſtood firm, (ſays he,) as when two tall oaks,
On the high mountains, day by day endure
Rough wind and rain, by deep-deſcending roots
Of hugeſt growth, faſt founded in the ſoil.

V. 26,

V. 26, 27. And every one that heareth theſe ſayings of mine, and doeth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand, &c.

Compare Ezek. xiii. 10—16.

Dr. Worthington, on the Reſurrection, chap. v. begin. Select Diſc. p. 338, 339. obſerves, that by theſe three words, rain, winds, and floods, are meant all ſorts of difficulties and trials in this life, that try the ſtrength and reality of our chriſtian profeſſion. Rain and hail fall with violence upon the roof and upper parts; winds try the ſides of the houſe, the walls; floods and ruſhings of water, torrents, and land floods cauſed by the immoderate rain, try the lower parts. And then upon thoſe words, great was the fall of it: It made a great ſhew, ſays he, while it ſtood; and it made as great a noiſe when it fell. The fall being the more notorious, by how much the former profeſſion was more ſpecious.

Demoſthenes, in his Firſt Olynthiac, § 4. p. 53, 54. ed. Mounteney. having obſerved, that deceitful iniquitous and perjurious dealings, are of no long ſtanding; illuſtrates the matter, by adding, For I cannot but think, that as a houſe or a ſhip, or other things of the like nature, muſt needs have a ſtout bottom: ſo our actions ought to have, for their principle, truth, and juſtice. Ωσπερ γαρ οικιας οιμαι, &c.

So in Plutarch. de Virtut. Morat. Op. Moral. 470. the man of various and unſettled, of vehement and outrageous paſſions, is compared to a ſhip anchoring in the ſand, or expoſed to rain and ſtorms, and at length broken to pieces. Θινωδες αγκιςρον——ανηρηται βροχαις——πνει δε ηρ——υπο πνευματ——ρηγνυμενας——

V. 28. And it came to paſs, when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.

Theſe

Theſe doctrines, ſays Biſhop Atterbury, however reaſonable in themſelves, were yet ſo diſtant from the common opinion and practice of the jews, they had never heard any thing like it from the ſcribes and phariſees. So that no wonder they were aſtoniſhed. See his Sermons, vol. iv. ſerm. x. p. 266.

V. 29. For he taught them as one having authority, and not as the ſcribes.

Hermogenes, de Form. Orat. lib. i. p. 64. makes it a property of the grave form to ſpeak with authority, μετ' αξιωματος. Upon which occaſion Sturmius, his ſcholiaſt, refers to this verſe of St. Matthew. And ib. p. 72. the rhetor recommends certain modes of ſpeech and addreſs, by obſerving, that they carry dignity, weight, and authority in them. Παντα γαρ τα τοιαυτα αξιωματικα και ζεμνα.

Chriſt, ſays Juſtin Martyr, was no ſophiſt, but his ſpeech was the power of God. Apol. prim. Op. p. 21. Ου—— ζοφιςης, αλλα δυναμις Θεε ο λογος——

CHAP. VIII.

V. 1, 2. When he was come down from the mountain, great multitudes followed him, &c.

Compare chap. ix. 28.

V. 5. There came unto him a centurion.

Of the centurion as a military officer among the Romans, we read in Cicero. pro Milon. near the beginning. Quamobrem illa arma, centuriones, cohortes.

In Horace, Sat. lib. i. No. vi. ver. 73. Magnis e centurionibus orti.

And in Martial, lib. xi. epig. iv. we have ad Martia ſigna, rigido teritur centurione liber.

V. 7. And Jeſus ſaith unto him, I will come and heal him.

Such

Such, ſays Dr. Bates, in his Treatiſe on Reſignation, was our Saviour's indulgent humility, that although he could have performed the cure by a word, yet he will "come and heal him."

V. 11, 12. And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven, &c.

This may be conſidered as a declaration of the ſupreme excellency of his virtue, wherever it is to be found; and that it is to be plentifully met with among the heathens: whilſt many of thoſe who boaſt of higher privileges than they, are deſtitute of it. Or by the children of the kingdom, are we to underſtand the jews, rejecting the goſpel; and by thoſe who ſhall come from the eaſt and from the weſt, ſuch as being converted from among the gentiles to the chriſtian faith, live in a manner anſwerable to it?

Socrates, in his Apology, ſpeaks of the future bleſſedneſs, as being a ſtate of delightful converſe and abode with the renowned heroes and venerable ſages of antiquity; Palamedes, Ajax, Ulyſſes, Homer, Heſiod, Orpheus, and many more. Ορφει ζυγγενεσθαι και Μουσαιῳ, &c. Vide Plat. Select. Dial. p. 45, 46.

Cicero, de Senectute, juxt. fin. has enlarged upon the thought by including his contemporaries. O præclarum diem cum ad illud divinum, &c.

In a paſſage already quoted from Herodian, vide chap. vi. ver. 20. we have the idea, with reſpect to this future ſtate of ſitting down with the gods.

Voſſius, de Idolol. lib. ii. cap. lxxxi. p. 722. bottom, ſpeaks of ſome, who referring to this paſſage; as alſo, cap. xxii. 13. xxiv. 51. Luke xiii. 28. ſuppoſe the river Cocytus to be ſo called απο τυ κωκυειν, quod eſt lugere, flere, ejulare.

V. 17.

V. 17. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare our ſickneſſes.

Tertullian, adv. Marcion. lib. iv. cap. viii. p. 418. here obſerves, Portare autem Græci etiam pro eo ſolent ponere quod eſt tollere.

V. 25, 26. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh.

Quid times? Cæſarem vehis. What are you afraid of? Do you know, that Cæſar is on board? ſaid Cæſar to his fearful pilot, when ſailing in the dark night, and on a tempeſtuous ſea: but how much greater he who rebuked the ſtorm. Vide Luc. Flor. lib. iv. cap. ii. p. 137. ed. Delph.

V. 27. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him!

It was an high ſtrain of flattering panegyric, in Cicero, pro Lege, Manilia, when he ſaid of Pompey, That even winds and ſtorms obey him. Sed etiam venti tempeſtateſque obſecundarint. Here, however, the fact is verified, and the ſaying fulfilled.

V. 28. There met him two poſſeſſed with devils, coming out of the tombs.

If it be aſked, How came theſe men to have their dwelling among the tombs? Stevenſon anſwers, by ſaying, Suppoſe we could not tell, that would not leſſen the credibility of the ſtory. No hiſtorian relates every particular circumſtance. See his Conferrences, § 1. p. 19.

V. 29. And, behold, they cried out, ſaying, What have we to do with thee, Jeſus, thou Son of God? art thou come hither to torment us before the time?

Tertullian,

Tertullian, adv. Marcion. lib. iv. cap. viii. p. 418. obſerves, that this queſtion, implies ſome previous knowledge of the evangelical diſpenſation; ſenſum aliquem dominicæ diſpoſitionis.

V. 32. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and, behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

In the life of Hilarion, ap. Hieron. Epiſtol. tom. i. p. 160. it is obſerved, that the perſons preſent at theſe tranſactions, would not have believed, that ſuch a multitude of devils had been caſt out of the man, (for the narrative of Luke, is here referred too, with which agrees that of Mark in this particular,) had not a great number of ſwine, driven, as it were, by a proportionable number of theſe evil ſpirits, (quaſi a multis actus,) periſhed upon this occaſion, and, that therefore no objection on account of this circumſtance is to be made to the miracle; nec movere quempiam debere, &c.

CHAP. IX.

V. 12. But when Jeſus heard that, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick.

When the ſoul labours under diſeaſe, Then, ſays Maximus Tyrius, Diſſ. xii. juxt. fin. is the time to pray to God: Hear me, O Apollo! Jupiter! or, if there be any other deity, wont to cure diſtempered ſouls.——Δει——ευξαι τῳ Θεῳ——

And Diſſ. xvii. p. 203. his queſtion is, Do you think virtue to be any thing elſe than the health and ſound habit of the mind? Αλλο τι ειναι ηγῃ, &c.

And ibid. p. 212. Virtue is the ſound ſtate and happy temperative of life, βιου υγιης——

And

And with Lucian. Catapl. § 4. The philoſopher is a phyſician for the ſins of mankind.——Ιατρον των ανθρωπινων αμαρτηματων.

V. 13. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

It would be a ſtrange thing, ſays Plato, in his ſecond book of Alcibiades, juxta fin. to imagine, that God ſhould look more to our gifts and ſacrifices, than to the temper of our minds: which I think the gods muſt much more regard than any of thoſe coſtly ſacrifices and rites, with reſpect to which a man may be very punctual, and yet be a notorious offender, both againſt the gods and his fellow creatures. Δεινον ειη, ει προς τα δωρα, &c.

And Ariſtotle, in his Rhetoric, lib. ii. cap. xxii. § 15. quotes an ancient ſaying to this effect, That to ſtand up in defence of one's country, is worth a thouſand ſacrifices. Εις οιωνος αριστος, &c.

V. 15. And Jeſus ſaid unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt.

Ex his——verbis apoſtoli intellixiſſe videntur, Domini mandatum ac voluntatem eſſe, ut ipſi omneſque alii poſtea chriſtiani, quos illos quotannis dies, paraſæven ſcilicet et ſabbatum magnum, quibus ſponſus ſive Dominus ipſis ſublatus eſt, jejuniis conſecrarent. Bevereg. Codex. Canon. lib. iii. cap. ix. p. 415. Compare § 5. p. 416, 417. cap. x. § 2. p. 422. bott. 423. top.

[Bp. Beveridge ſuppoſes, that the apoſtles underſtood theſe words, as an injunction, that they and all ſucceeding chriſtians ſhould annually, conſecrate by faſting Good Friday and Eaſter Eve, the day when the bridegroom was taken from them.]

V. 16,

V. 16, 17. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worſe, &c.

Demophilus, in his Similitudes, obſerves, that as the wind fills empty bottles, ſo fools are inflated by conceit. Τες μεν κενες ασκες το πνευμα, &c.

Varro, de Re Ruſtic, lib. i. cap. xiii. ſpeaks of new wine breaking the veſſels it is put into, as a thing frequently happening both in Spain and Italy:——Fervere muſti ruptæ.

Paulinus, Natal. Felic. x. ſub fin. has an elegant application of both theſe ſimiles to an edifice newly erected for religious ſervice.

Non pigeat limus veteres inter, nova tecta
Ut qui corda habitat Chriſtus nova corda reviſat.
Pejor enim ſciſſura novo veterique coactis,
Redditur et nova vina novos bene dantur in utres.

Paulin. Epiſt. et Poemat. p. 301.

V. 20. And, behold, a woman, which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment.

Compare v. 35. Mark vi. 56. Acts x. 38.

V. 23, 24. And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe, &c.

When Chriſt came to Jairus's houſe, ſays Dr. Donne, Serm. vol. iii. No. viii. p. 106. and commanded away the muſic and all the funeral ſolemnities, it was not becauſe he diſallowed thoſe ſolemnities, but becauſe he knew there was no funeral to be ſolemnized in that place.

V. 25.

V. 25. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe.

Our Saviour's putting the multitude out the room, may be looked upon as a ſuſpicious circumſtance. Beſides what Stevenſon ſays, That it might be neceſſary for the having a free air and room for Chriſt and his diſciples, I think, it may be anſwered, that this very circumſtance the more it excited their ſuſpicion of an impoſture, the more it would put them upon their guard againſt being deceived; and by this means amply over-balance their not being in the room: and as Stevenſon ſuggeſts, they might be (and if ſo, to be ſure they would) in the next room. And as he further urges, had they all been in the room they could not all have ſeen him touch her.

V. 28. And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

It is not here implied, that if they had not believed, he would not have healed them. Though indeed their very coming to him in this manner, ſeems neceſſarily to ſuppoſe their faith; that is, their belief, that he was able to cure them. So that the queſtion was a natural introduction to the favour he was about to beſtow, intimating that they ſhould not depend upon him in vain, agreeably to what follows, "according to "your faith be it unto you."

CHAP. X.

V. 4. Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

Philaſtrius, p. 29, 30. tells us, of ſome who founded an hereſy upon Judas the traitor; ſaying, That he did a good work; when

when he betrayed our Lord. And that he has been the occaſion to us of all ſcience, and the manifeſtation to us of heavenly myſteries: that the heavenly powers were unwilling that Chriſt ſhould ſuffer, even though they knew that if he did, he ſhould give life to men: but that Judas knowing that by his ſufferings, he ſhould bring ſalvation to men, did for that reaſon betray him. Alii autem ab Juda traditore inſtituerunt hæreſim, &c. And in a following chapter, he tells us, among other things, concerning Cerinthus, that he honoured Judas, the traitor.

V. 5. Go not into the way of the Gentiles.

Cicero, pro Milone, diſtinguiſhes the gentes or gentiles from the learned, as well as from thoſe he calls barbarians. Hoc ratio doctis, et neceſſitas barbaris, et mos gentibus, et feris natura ipſa præſcripſit, ut omnem ſemper vim, quacunque ope poſſent, a corpore, a capite, a vita ſua propulſarent.

V. 8. Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.

Xenophon, at the beginning of his book de Venatione, obſerves of Eſculapius, that he raiſed the dead and healed the ſick, and that by this means he became a God, and acquired everlaſting glory among men.——Ανιϛαναι μεν τεθνεωτας, νοσεντας δε ιασθαι——

V. 11. And into whatſoever city or town ye ſhall enter, enquire who in it is worthy.

S. Auguſtinus, in his book de Fide et Operibus, underſtands by the worthy here, men of general reputation; men well eſteemed among their neighbours and fellow-citizens; interprets this, Secundum quandam humanam converſationem, thus: Profecto ille dignus quis erit niſi qui exiſtimatione ſuorum civium bonus habebitur et quis indignus, niſi qui eis malus innotuerit?

V. 12, 13. And when ye come into an houſe, ſalute it, &c.

Οικ@ υμε῎ρ@ (your houſe) means the royal family of Perſia, in Thucydides, lib. i. and οικια (houſe), lib. viii. the family of Alcibiades; and domus tua (your houſe) in Tacitus, that of Agricola.

And ſee to the ſame purpoſe, Cicero's Epiſt. Famil. lib. xiii. epiſt. ccxc. ccxcii. ccxciv.

To ſpeak in poliſhed ſtyle and manner, ſays Epictetus, belongs to the art of eloquence; but to know, when to ſpeak and when to be ſilent, to the nobler faculty of moral judgment and determination.——Πο῎τερον δ' ειπειν αμειvον η σιωπησαι—— Lib. ii. cap. xxiii.

V. 14. And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe or city, ſhake off the duſt of your feet.

Men would not, ſays Mr. Baxter, in his Treatiſe on Self-ignorance, p. 125. triumph in their own calamity, when they have expelled their faithful teachers, (the duſt of whoſe feet, the ſweat of their brows, the tears of their eyes, and the fervent prayers and groans of their hearts, muſt witneſs againſt them,) if they knew themſelves.

Maimonides, de Studio Legis, lib. iii. § 12. ſpeaks of thoſe who hear the words of the law with a meek and humble mind, as ſprinkling themſelves with the duſt of the feet of their teachers or wiſe men. Qui ſe pulvere pedum ſapientum conſpergunt.

V. 16. Be ye therefore wiſe as ſerpents.

Quanquam vos colubrino ingenio ambæ eſtis.
Plaut. Truculent. act. iv. ſc. 3. juxt. init. p. 712.

There's a ſerpentine genius in you both.

V. 19,

V. 19, 20. It ſhall be given you in that ſame hour what ye ſhall ſpeak, &c.

Some things, ſays Minerva to Telemachus, Odyſſ. lib. iii. ver. 26, 27. when he was at a loſs how he ſhould accoſt the venerable Neſtor, will eaſily occur to your own mind, others the divinity will ſuggeſt.

—— Δαιμων υποθησεται. ——

And Plin. Nat. Hiſt. lib. iii. proæm. ſpeaks of the brevity he intended to make uſe of as a gift. Locorum nuda nomina et quanta dabitur brevitate ponentur.

V. 23. But when they perſecute you in this city, flee ye into another.

Tertullian, de Fuga, cap. vi. vii. ſuppoſes this injunction to refer only to the apoſtles, and even with reſpect to them, to have been but of a temporary nature, according to the reaſon immediately ſubjoined, as flowing out of the command given them, ver. 5, 6.

And Nicephorus, lib. xii. cap. viii. blames Demophilus, as miſinterpreting this paſſage, when he alleged it as a juſtification of his conduct in carrying on the ſervices of religion without the walls of the city, on account of his not aſſenting to the Nicene faith; intimating, that our Saviour's meaning here might very poſſibly be, that we ſhould withdraw ourſelves as much as poſſible from the converſation of the world, and direct our views to that city which is above, even the new Jeruſalem.

V. 27. What ye hear in the ear, that preach ye upon the houſetops.

Compare 1 Sam. ix. 25, 26.

V. 28. And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

The diſtinction here inſiſted upon, we have often occurring in the ethnical philoſophy.

Plato, in his Politicus, p. 134. top. Op. ed. Baſil. ſpeaks of it as a diſtinction in the higheſt degree neceſſary to be attended to by thoſe poſſeſſing kingly power.——Το τε σωμα——και την ψυχην διαφερων——

With Ariſtotle, in his Ethics, lib. vi. cap. i. the ſoul ought to have its phyſician or preſcribing power, as well as the body. ——Οιον——προς το σωμα——η ιατρικη κελευει——

And ibid. lib. viii. cap. ix. The ſoul ſtands in the ſame relation to the body, as the artiſt to the inſtrument, or the maſter to the ſervant.——Οιον τεχνιτη προς οργανον——

And in his Rhetoric, lib. i. cap. v. § 15. the language is, that a man is then very ſufficiently provided for, if he be furniſhed both with the internal and the external goods, there being no other; ranking at the ſame time, under the former claſs or ſuch as are in a man's ſelf, thoſe both of the body and of the mind, and under the latter nobility, friends, riches, honour.——Τα τ' εν αυτῳ και τα εκτος αγαθα——Εσι δε εν αυτῳ μεν τα περι ψυχην, και τα εν σωματι——

With Demophilus, in his Sentences, the language is, that wherever body or ſoul does any thing, there God is an inſpector of the action. Οπου δ' αν η ψυχη σε και το σωμα——And that thoſe friends are more to be valued who do good to our ſouls than thoſe who only profit the body, ωφελουντας την ψυχην η το σωμα. And once more that we ſhould beget children for eternity, i. e. ſuch as may not only nouriſh and ſupport our bodies, when we are grown old, but feed our ſouls too with everlaſting food. Ου το σωμα——τα δε την ψυχην θρεψουσα τη αϊδιῳ τροφη.

Polybius, lib. i. p. 33. obſerves, that it is not the body only that is ſubject to feſtering and incurable wounds, but that this is ſtill more fatally true of the ſoul.——Πολυ δε μαλιστα τας ψυχας.——Ταις δε ψυχαις παραπλησιως——μελαναιαι και σηπεδονες.

They

They (certain philoſophers he had been ſpeaking of) divided, ſays Cicero, de Finibus, lib. iv. § 7. p. 223, 224. ed. Bentl. the nature of man into mind (animum) and body, giving infinite preference to the mind and the powers belonging to it. Cum animum quadam infinita laude anteponerent corpori, virtutes quoque animi bonis corporis anteponebant.

The ſame diſtinction we have implied in the language of Velleius Paterculus, when, he ſays, lib. ii. cap. lxii. that the bodies of Hirtius and Panſa, were honoured with a public funeral.——Corpora publica, &c.

Longinus, de Sublim. § 44. ſpeaking of the decay of eloquence, aſcribes it to men's neglecting the cultivation of virtue, and admiring only the mortal part of themſelves, τα θνητα εαυτων μερη. P. 135, 136. ed. Oxon.

And we have a fragment of his, ib. p. 160—163. in which he admirably ridicules thoſe who make the ſoul to conſiſt of nothing but corporeal elements and properties, and which thus begins, "In a word they ſeem to me to differ very widely from "the truth, who affirm the ſoul to be body," την ψυχην σωμα.

In Epictetus, lib. iii. cap. xiii. p. 293. ſome one is made to ſay, But what if ſomebody ſhould meet me in ſome ſolitary place and kill me? Thou fool, ſays the philoſopher, he'll not kill thee, but only thy body. Μωρε, σε ου, αλλα το σωμαριον.

And ibid. cap. xviii. ſhould any one tell thee, that thy father is meditating ſomething againſt thee, be ready to ſay to thyſelf, it can never hurt my mind or purpoſe (προαιρεσιν), but only my body, σωματιον.

And ibid. cap. xxii. p. 310. The body is nothing to me—let death come when it will. Ουδεν προς εμε—

So lib. iv. cap. i. p. 376. the good man attends to the moral ſpecies, and to nothing elſe; he minds not the ſaving of his body, but that which by righteouſneſs is preſerved and improved, and by iniquity diminiſhed and deſtroyed. Ευσχημον σκοπει, &c.

And cap. vii. p. 404. that man deſerves to be terrified, (αξιος εστι φοβεισθαι,) who has not yet learned that he himſelf is not fleſh and bones; but that his proper ſelf is that which uſes theſe, and ſuitably manages outward things.

He, that is, Socrates, ſays Maximus Tyrius, Diſſ. xxxix. yielded his body to be bound, but by no means his mind or ſoul (ψυχην), over which the Athenians had no power.—Σωμα παρειχεν——P. 465.

See alſo diſſertation lxi. throughout profeſſedly treating upon this very queſtion, Which are the moſt grievous diſeaſes, thoſe of the body or of the mind?

See alſo, Dion Caſſius, lib. lv. p. 560. ed. Hanov. where we have the like diſtinction of diſeaſes inſiſted upon, and by the ſame hiſtorian. Lib. lvi. p. 696. it is mentioned as the ſaying of Thraſeas, that Nero might kill him, but could not hurt him. Αποκτειναι με δυναται, βλαψαι δε ου.

In Plutarch, the ſoldiery offer to ſerve Otho with their ſouls and their bodies, και ψυχαις και σωμασιν. Vit. p. 1073. D. ——Το σωμα εν ον, και μια ενεσα η ψυχη. Themiſt. Orat. iii. p. 66. Pariſ.

One body, one ſoul.

With Athenagoras, de Mort. Reſurrect. § 14. Death is χωρισμος ψυχης απο τε σωματος μερων, the ſeparation of the ſoul from the parts, or members, of the body.

Nos autem, ſays Irenæus, lib. iii. cap. xxxii. quoniam corpus ſumus de terra acceptum et anima accipiens a deo ſpiritum, omnis quicunque confitebitur.

Diſtinguiſhing between the body, as being from the earth, and the ſoul or ſpirit, as being from God: alluding, I ſuppoſe, to Eccleſiaſt. xii. 7.

Tertullian, in his Apologetic, ſpeaks of the body as being the priſon of the ſoul.——Carcere corporis preſſa. And ib. cap. xxii. ſpeaks of them as diſtinct ſubſtances.——Utramque ſubſtantiam.

And

And ad Nationes, lib. ii. § 3. he obſerves, that, though the immortality of the ſoul, be evident, yet, that this is a prerogative by no means communicated to the body with which it is connected. Et ſi immortalem conſtat animam, ipſi hoc ſoli licebit, &c. Adding, that nobody will deny the mortality of the body. Nemo autem negabit mortale corpus eſſe.

And de Pœnitentia, § 3. p. 122. ed. Rigalt. he again ſpeaks of them as two diſtinct ſubſtances.——Cum ex hac duplicis ſubſtantiæ congregatione confectus homo ſit.——Lib. ii. de Cultu Fæminarum, § 5. he aſcribes the invention of painting, as practiced by the fair ſex, to the devil. For who, ſays he, ſhould teach the art of changing the body, but he who had firſt tranſformed the ſpirit of man by malice. Quis corpus niſi qui et hominis ſpiritum——transfiguravit.

And de Reſurrectione Carnis, cap. xxxv. commenting upon this paſſage of the evangeliſt, he ſays; So that here we have the natural immortality of the ſoul recognized, and the mortality of the fleſh. Adeo hic et anima immortalis natura recognoſcitur——et carnis eſſe mortalitatem.

Adverſ. Marcion. lib. iv. cap. xxxvii. we have again occurring a ſpecification of the two diſtinct ſubſtances. Quum ex duabus ſubſtantiis conſtet (ſcil. homo). Si totus homo——ex utraque ſubſtantia. And lib. v. cap. ix. proceeding upon this diſtinction, he obſerves, that death is a term applicable only to the body, and that its death in the loſs (or departure) of that ſoul, by which it lived. Mortuum itaque vocabulo non eſt, niſi quod amiſit animam de cujus facultate vivebat: corpus eſt quod amittit animam et amittendo fit mortuum——ita Mortui vocabulum corpori competit. So cap. xiv. non animæ ſed corporis mors eſt.

Athanaſ. Orat. iv. contra Arianos, Op. tom. i. p. 497. ed. Colon. obſerving upon that queſtion in the ſtory of Lazarus's reſurrection, "Where have ye laid him?" ſays, that our Saviour well knew where his ſoul was, and therefore could not be

ignorant concerning the place of his body: ſo that the queſtion is to be underſtood only in relation to his humanity. Ανθρωπινως εσπερωλα, ινα θειϊκως ανεγειρη.

Euſebius, Præparat. Evangel. lib. vii. cap. xii. p. 185. bott. 186. top. ed. Steph. obſerves, that Moſes in his account of the creation of man, diſtinguiſhes between the ſoul and the body, making the ſoul to be the true man, (τον αληθη ανθρωπον,) partaking of an intellectual, incorporeal, and rational ſubſtantiality, νοερας ουσιας, και ασωματε, και λογικης.

V. 29. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.

Origen, de Orat. § 63. p. 200. interprets this, of falling into a ſnare, εις την παγιδα.

——— Ου τοι ανευ Θεων επιαλο δεξιος ορνις.
Odyſſ. lib. xv. ver. 530.

Not undirected by the gods his flight,
On our right hand, Telemachus, this hawk
Hath wing'd propitious.

Let us not, ſays Plato, imagine God to be inferior to mortal artiſts, who, the more accompliſhed they are in their art, are ſo much the more accurately attentive in their performances to things both ſmall and great. Μη τοινυν τον γε Θεον αξιωσωμεν ποτε θνητων δημιουργων φαυλοτερον, &c. De Legib. lib. x. ap. Select. Dial. § 15. p. 220.

V. 34. Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword.

Chriſt, ſays Dr. Evans, Serm. vol. ii. No. xi. p. 248. ſpeaks this with reſpect to the event of things, but not the tendency of his doctrine; i. e. The various luſts and irregular inclinations of men, would ſo abuſe his doctrine, that it would too often be made the occaſion of violent contentions; but as to the

proper

proper design and natural tendency of his coming, the angels proclaimed it at his appearance in flesh, that it was to send peace upon earth. Luke ii. 14.

Tertullian, adverſ. Marcion. lib. iii. cap. xiv. underſtands it of the ſword of the ſpirit; alleging in illuſtration, Rev. i. 16. Epheſ. vi. 17.

V. 36. And a man's foes ſhall be they of his own houſhold.

If you would be a philoſopher, ſays Epictetus, lib. iii. cap. xv. ſub fin. you muſt watch and take pains, you muſt get the better of certain inclinations and deſires, you muſt be content to leave your relations, (απελθειν απο των οικειων,) to be inſulted by fooliſh boys, and laughed at by any body that meets you, &c.

Democrates, in his Sentences, obſerves, that the enmities of kindred, are much more ſevere and bitter than thoſe between other perſons. Η των ζυγγενων εχθρη της των οθνειων χαλεπωτερα μαλα. Edit. Rom. p. 64.

V. 37. He that loveth father or mother more than me is not worthy of me: and he that loveth ſon or daughter more than me is not worthy of me.

Compare Deut. xiii. 6, &c.

In Plato's Crito, ap. Select. Dialog. § 7. it is inſiſted upon, that our country is to be preferred to father and mother, and to all progenitors; that there is nothing more venerable or ſacred; that in the judgment both of the gods and of well-diſcerning men, it is to have the firſt place in our affections, and that whatever it bids us do or ſuffer, in that it is to be obeyed, even to the undergoing of death itſelf. Μητρος τε και πατρος—— τιμιωτερον, και σεμνοτερον, και αγιωτερον——Πειθειν, η ποιειν α αν κελευοι——αποδαναμενον——

With Epictetus, lib. iii. cap. iii. the (true) good is to be preferred to every relative tie. Παση οικειοτητι προκρινεται

το

το αγαθον. You are my father, ſo he goes on, but you are not my good. You are my brother, but you are not my good.

According to Seneca, Epiſt. xxxi. ſub init. we muſt ſometimes turn a deaf ear even to our deareſt friends. Surdum te amantiſſimis tui præſta.

Metius Falconius Nicomachus, vid. Vopiſc. ap. Aug. Scriptor. p. 228. tells the emperor Tacitus, in reference to the ſucceſſion, that it is no ſmall glory to a dying prince, to love the public more than his own children. Rempublicam magis amore quam filios.

V. 39. He that findeth his life ſhall loſe it: and he that loſeth his life for my ſake ſhall find it.

Eſto bonus miles, tutor bonus, arbiter idem
Integer, ambiguæ ſi quando citabere teſtis,
Incertæque rei, Phalaris licet imperet, ut ſis
Falſus et admoto dictet perjuria tauro.

To this effect; that in every buſineſs, in every ſtation of life, we are to act with integrity; which we are not to forfeit on account of any intimidations whatever; nor for the ſake of life to loſe the end of living.

Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere cauſas.

Juven. Sat. viii. ver. 79—84.

Amiſſa anima, is the phraſe with Florus, lib. iv. cap. i. ſub fin. for dying. Quem quis in pugnando ceperat locum, eum, anima amiſſa, corporè tegebat: in agreement with Salluſt.

Tertullian, Scorpiac. cap. xi. tells us, that the heathen judges, when they would perſuade a chriſtian to renounce his faith, made uſe of theſe terms: Serva animam tuam, ſave your life; et noli animam tuam perdere, don't throw away your life.

Απωθνησκω

Ἀποθνησκων ζωζεται, ου φευγων, says Epictetus, lib. iv. cap. i. concerning Socrates. He was saved, not by flight, but by dying.

V. 41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

Christus Matthæi ore, qui recipit prophetam, inquit, in nomine prophetæ mercedem prophetæ accipiet. Et qui recipit justum in nomine justi mercedem justi accipiet. Non tantum hospitium concedi vult Christus, sed et certam intentionem adjungi. Quid enim magnifacis, si domum peregrino pandas et obstruas cor? Ex quo colligere est quam utile sit, et necessarium cœlestis lucri avido intentionem bonam sæpius instaurare: nam tanti præmii non est hospitio prophetam accepisse, quanti est optima intentione id fecisse. Drexelius de Rect. Intention. lib. ii. cap. vi. quæstiunc. vii. p. 245.

Pointing out from the language and tenor of this passage, the vast importance of a good intention, without which, the most plausible actions will be of no avail in the sight of heaven.

V. 42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

In Ælian's Various History, lib. i. cap. xxxi. xxxii. we have the following Persic tale. It was the law of Persia, that whenever their king went abroad, the people, as he passed along, should, according to their several abilities and occupations, present him with some gift; an ox for instance, or a sheep, or a quantity of corn, or wine, or some fruit. It happened on a certain day, that, as Artaxerxes was taking the air, he was met by one Sinætes: the man, being at a great distance

diſtance from home, fell into the greateſt anxiety, having nothing to preſent, and obſerving others crowding with their gifts. At length, however, away he runs to the river Cyrus, and taking up water in both his hands, comes to the king, and thus accoſts him; O king! reign for ever! I now pay my reſpects and duty to you in the beſt manner I am able. I preſent you with ſome of the waters of the river Cyrus; ſhould your majeſty paſs by or come near my houſe, I hope to vie with the beſt of theſe in my donatives. The king was highly pleaſed with the man, ordered his preſent to be received into a golden phial, and afterwards handſomely rewarded him.

CHAP. XI.

V. 2, 3. Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, &c.

Sciebat enim Joannes quem prædicaverat, quem baptizaverat: ſed diſcipulos mittebat, ut, viſis ſignis, quo firmius crederent, electionis ſuæ indicia ſecurius tenuiſſent. M. Gregor. in Prim. Reg. cap. x. lib. iv. cap. iv. fol. 297. col. 2. E.

Signifying, that John did this, not for his own ſatisfaction, not wanting any; but for the confirmation of his diſciples faith in Jeſus.

V. 7. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

Quaſi dicat, ſays Thaulerus, in Nativitat. Joannis, Op. p. 473. top, Non eſt talis Joannes. As if he had ſaid, John is no ſuch man.

V. 8. But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing are in king's houſes.

Soft

Soft is the epithet applied to the garment of Ulyſſes,

Τως μεν εην μαλακω———

Odyſſ. lib. xix. ver. 234.

They that wear ſoft clothing were wont to dwell in the houſes of kings, Matt. xi. 8. ſays Mr. Baxter, Life of Faith, pa. iii. cap. xv. p. 459. but now they dwell in the houſes of moſt citizens, tradeſmen, huſbandmen, yea of miniſters themthemſelves: wives, children, and ſervants, are commonly ſick at once of this diſeaſe.

V. 9. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet.

Reliqui enim omnes prophetæ, Irenæus, lib. iii. cap. xi. p. 219. annunciaverunt adventum paterni luminis; concupierunt autem digni eſſe videre eum quem prædicabant. Joannes autem et prænunciavit ſimiliter ſicut alii, et advenientem vidit et demonſtravit et credere in eum ſuaſit multis; ita ut ipſe et prophetæ et apoſtoli locum habuerit.

For, ſays Irenæus, the reſt of the prophets announced the coming of the paternal light; but at the ſame time only wiſhed to ſee him. But John, not only announced him, but actually ſaw him, and pointed him out perſonally and immediately to others; and perſuaded many to believe on him: ſo that he ſuſtained the double character of prophet and apoſtle.

Compare chap. xiii. 16. Luke x. 24.

V. 11. He that is leaſt in the kingdom of heaven is greater than he, i. e. John.

Ο δε μικροτερος. The comparative for the ſuperlative.

Blackwall, in his Sacred Claſſics, brings an inſtance from Anacreon of the ſame, p. 78.

Nicephorus, lib. i. cap. xix. interprets the latter part of this verſe to this effect; The leaſt in your opinion, meaning himſelf, is in the kingdom of God greater than he. Μικροτερον μεν ξαυτον, κατα την εκεινων δοξαν, καλει.

Epiphanius,

Epiphanius, before him, had referred it to our Saviour's juniority. Μικρολεγω αυτε, τετεςι, τω χρονω της ενσαρκε αυτε παρεσιας——Adv. Hæreſ. lib. i. p. 88, 89. Colon.

V. 12. And from the days of John the Baptiſt, until now, the kingdom of heaven ſuffereth violence, and the violent take it by force.

Mr. Burroughs, ſays Mr. Baxter, Saints Reſt, p. 172. thinks this is meant of the violence of perſecution; but Luke's phraſe confuteth that. The ſenſe is, that the door being now ſet open, he that will crowd in firſt doth get poſſeſſion, (as the crowd or common people did,) while the rulers, that pretended to the chief title, ſtood without the doors, or by unbelief refuſed to enter.

V. 13. For all the prophets and the law propheſied until John.

Mr. Smith, in his Seleſt Diſcourſes, No. vi. p. 279, 280. thus expreſſes himſelf: The laſt rule, which we ſhall obſerve, is, that no piece of prophecy is to be underſtood of the ſtate of the world to come, or the mundus animarum: for indeed it is altogether impoſſible to deſcribe that, or to comprehend it in this life; and therefore all divine revelation in ſcripture, muſt concern ſome ſtate in this world. And ſo we muſt underſtand all thoſe places, that treat of a new heaven, and a new earth, and ſuch-like. And ſo we muſt underſtand the new Jeruſalem, mentioned in the New Teſtament, in that prophetical book of the Apocalpyſe, chap. xxi. Thus, (he ſays,) the jews were wont univerſally to underſtand them; and that it was a maxim among them, that all the prophets propheſied unto the days of the Meſſia; but, as for the world to come, eye has not ſeen it. And according to this aphoriſm, he ſays, our Saviour ſeems to ſpeak, when he ſays, "All the prophets and the "law propheſied until John;" that is, they propheſied to or for that diſpenſation, which was to begin with John, who lived in

in the time of the twilight, between the law and the gospel: they propheſied of thoſe things, which ſhould be accompliſhed within the period of goſpel-diſpenſation, which was uſhered in by John.

V. 15. He that hath ears to hear, let him hear.

Is there any one, ſays Maximus Tyrius, diſſ. xxxvii. p. 441, 442. who praiſes ſpeech, and is not willing to uſe it himſelf, if he has but a voice and hearing? Is there any one who praiſes philoſophy, who will not himſelf embrace it, if he has any thing like a ſoul about him (ψυχην εχων), and is provided with a maſter? And ibid. p. 443. that the richeſt ſtores of philoſophy lie open, τοις δυναμενοις λαβειν, [to thoſe who are able to receive them.]

With Plautus, in his Mil. Glor. act. ii. ſc. 4. the phraſe is, Habeo aures; loquere quod vis. I have ears; ſpeak what you pleaſe.

Compare 1 Sam. iii. 9, 10.

Oſtendebat, ſays Tertullian, adv. Marcion. lib. iv. cap. xix. aures cordis neceſſarias, quibus illos audituros negarat creator. Et ideo per Chriſtum adjicit, videte quomodo audiatis et non audiatis, non corde ſcilicet audientes ſed aure.

Underſtanding here, the ears of the heart, in oppoſition to more outward hearing; which he calls hearing and not hearing.

V. 16, 17. But whereunto ſhall I liken this generation? It is like unto children ſitting in the markets, and calling unto their fellows, &c.

We have a like ſimile in Epictetus, lib. iii. cap. xv. Obſerve, ſays he, the boys ſometimes playing the boxer, and ſometimes the gladiator, one while diverting themſelves with the martial air, now deep in tragic ſounds. Juſt ſuch art thou, now a fighter, now a philoſopher, then an orator; but with the intire bent of thy ſoul (ολη δε τη ψυχη) nothing at all, but a mere ape.

Maximus

Maximus Tyrius, diſſ. xxxix. p. 469. compares certain proceedings in a court of juſtice, to the ſcrambling of boys about their marbles and cherry ſtones, περι των αστραλων.

V. 18. For John came neither eating nor drinking, and they ſay, He hath a devil.

Adeo enim parci cibi potuſque fuit, ut nec comedere nec bibere videri potuerit. Drexel. Nicet. lib. ii. cap. vii. p. 194.

So ſparing was he in his diet, that he could never be ſeen either to eat or drink.

V. 19. The Son of man came eating and drinking, and they ſay, Behold a man gluttonous, and a wine-bibber, a friend of publicans and ſinners. But wiſdom is juſtified of her children.

In Dionyſius, de Structur. Orat. ſect. 24. p. 240. ed. Londin. we have ζωγραφων τε και τορευτων παισιν, ſons of painters and carvers, for painters and carvers. And in Hermogen. de Dicend. Generib. lib. i. p. 20. παιδες μουσικων, the ſons of muſicians, or of muſic or muſics, for muſicians.

V. 21—23. Wo unto thee, Chorazin! wo unto thee, Bethſaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes, &c.

Humano more loquutus eſt Chriſtus,——dicit tantum quod probabile eſt, et humano judicio exiſtimari poteſt; q. d. Sidonii et Tyrii mercatores corruptiſſimi erant: Sodomitæ omnium impuriſſimi; et tamen ſecundum humanum ſenſum moveri potuiſſent tot et tantis miraculis et exhortationibus. R. Stephan. in loc.

To this purpoſe, that, though Sidonians and Tyrians were abominably corrupt and iniquitous in their dealings; though the

the men of Sodom were of all mankind the moſt impure; yet, according to human probability, they might poſſibly have been moved and affected by ſuch miracles and exhortations, as thoſe of the goſpel; and that it is, according to this human ſenſe and apprehenſion, that our Saviour is to be ſuppoſed here to ſpeak.

V. 25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

In Herodian, lib. ii. § 6. we have θεοις χαριτας ομολογεντες· and lib. iv. § 8. ωμολογει δε χαριστηρια.

In Virgil. Georgic. lib. ii. ver. 315.

Nec tibi tam prudens quiſquis perſuadeat.

In Hermogen, de Dicend. Generib. lib. ii. p. 212. de Simplicit. νηπιοι, babes, is uſed to denote men, απλαςων ηθων, of ſincere diſpoſitions, of undiſguiſed and ſimple manners: and in a like ſenſe, ibid. p. 214.

The firſt ſtep in philoſophy, ſays Epictetus, lib. ii. cap. xi. at the beginning, with thoſe, who enter upon the ſtudy of it, as they ought, or by the gate, (κατα την θυραν,) is to be ſenſible of their own weakneſs and preſent inability, as to thoſe things that are ſo highly neceſſary to be known. And cap. xvii. at the beginning, What, ſays he, is the firſt buſineſs of him, who would philoſophiſe? Why to caſt away pride and arrogance, (οιησιν,) for who will ſet about to learn that which he ſuppoſes himſelf already to know?

Arminius, in his Exam. Prædeſt. Perkins. Op. Theol. p. 669. commenting upon this verſe, ſays; Ita enim legendum, Ago tibi gratias, pater, quod myſteria quæ abſcondiſti a ſapientibus parvulis revelaris.

V, 27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him.

And what if he will to all? (Quid ſi velit omnibus?) ſays Arminius, ap. Exam. Perkins. Prædeſt. Op. Theol. quart. p. 755.

The divinity, ſays Proclus, Inſtitut. Theol. cap. cxxiii. on account of its ſuper-eſſential unity, is wholly inexpreſſible and unknowable to all ſecondary beings; but thoſe, which partake of divinity, can comprehend and know the divinity itſelf. Παν το θειον, &c.

And again, ib. by thoſe that are connected with or united to the gods their properties are known, or are diſcovered, declared, or made known. Απο των εξηρτημενων——γνωριζονται.

V. 28, 29. Come unto me, all ye that labour and are heavy laden, and I will give you reſt, &c.

In Silius Italicus, lib. viii. near the beginning, we have,

Battus Cyrenen molli tum forte fovebat
Imperio, mitis Battus, lacrimaſque dediſſe
Caſibus humanis facilis——

Mild Battus, then with gentle hand, ruled o'er Cyrene;
Battus ſo prone to ſhed the pitying tear.

In Quintilian, Declamat. No. cclix. beginning, we have the following portrait: A moſt indulgent father, the beſt of friends, moſt mild and gentle on injury received. Non ignoro, judices, quantum cauſæ noſtræ oneris accedat ex perſona abdicantis: non propter illud commune, quod pater eſt, ſed quod pater indulgentiſſimus, amicus optimus: etiam ſi quando injuriam accepiſſe videtur, mitiſſimus.

And

And Cicero, in Verrem, lib. i. mentions it to the honour of a whole town, that they were maxime ſedati et quieti——ad ſummum Græcorum otium potius, quam ad ullam vim, aut tumultum accommodati. Peaceable and quiet in their manners, and as far removed as poſſible from all violence and tumult.

Converſations upon moral ſubjects, ſays Hermogenes, de Gravitate, p. 76. refreſh (give reſt to) the ſoul, αναπαυσει την ψυχην.

V. 30. For my yoke is eaſy, and my burden is light.

Plautus, in Stich. act. ii. ſc. 1. begin.

Onuſtum pectus porto lætitia.

I carry a breaſt laden with joy.

And ſtill more aptly to the preſent caſe, in his Perſa, act. ii. ſc. 1. he ſpeaks of loading a man's ears with commands.

Ejus aures, quæ mandata ſunt, onerabo.

Cicero once and again applies the word onus (burden) to his action againſt Verres; but ſurely not in a way of complaint, implying any thing in it, that was irkſome or diſagreeable to him, ſince he even willingly and gladly embraced it, on account of the extenſive benefits which he hoped it might produce. Hoc onere ſuſcepto, (lib. ii. init.) amplexus animo ſum aliquanto amplius. Suſcepi enim cauſam totius ordinis, ſuſcepi cauſam pop. Rom. And vide lib. v. Freigii. p. 673.

Ovid applies even the word ſarcina to a truſt recommended to his friend.

Carmina ſunt ſtirps hæc progenieſque mea eſt
Hanc tibi commendo: quæ quo magis orba parente
Hoc tibi tutori ſarcina major erit.

Triſt. lib. iii. el. xiv.

Sed de me ut ſileam, conjux mea ſarcina veſtra eſt:
Non potes hanc ſalva diſſimulare fide.

Lib. i. de Ponto, eleg. iii.

Silius Italicus, lib. xvii. towards the end, ſpeaks of burdening with promiſes and pleaſing aſſurances.

Annuit atque onerat promiſſis pectora largis
Paſtoris, patreſque docet Carthaginis altæ
Magna repenſuros, nec ſe leviora daturum.

Maximus Tyrius, diſſ. xviii. p. 246. obſerves, that, though virtue with reſpect to the benefits reſulting from it, be a great and mighty matter, (υψηλον και μεγα,) yet the attainment of it is eaſy, (ου χαλεπον,) when once a man is thoroughly reſolved to comply with whatever is good and excellent, and to ſet his face againſt the contrary.

Tollite, ait, jugum meum ſupervos: ac ſi diceret; non impono invitis, ſed vos tollite, ſi vultis. Alioquin non requiem, ſed laborem invenietis animabus veſtris. Bernard. Epiſt. xi.

Take my yoke upon you; as if he had ſaid; I do not impoſe it on you againſt your wills; but do you take it upon you of your own accord; otherwiſe you'll not find reſt, but labour to your ſouls.

CHAP. XII.

V. 5. Or have ye not read in the law, how that on the ſabbath days the prieſts in the temple profane the ſabbath, and are blameleſs?

See Numb. xxviii. 9.

Maimonides, de Conſecrat. Calend. cap. iii. § 2. mentions the very caſe here referred to, and ſpeaks of it as a prophaning of the ſabbath. Cum vero ſtabat templum etiam propter ſingulas calendas contra præceptionem de ſabbato fiebat. Singulis enim calendis præter quotidiana fiebant etiam alia ſacrificia, quorum gratia quidem ſabbatum ſemper prodie profano habebatur.

V. 6. But I ſay unto you, That in this place is one greater than the temple.

Irenæus,

Irenæus, lib. iv. cap. xxii. at the beginning, well interprets this of the nobler aims and more extenſive views of the goſpel, in compariſon with the moſaic inſtitution. Major eſt igitur legiſdatio, quæ in libertatem, quam quæ data eſt in ſervitutem: et ideo non in unam gentem, ſed in totum mundum diffuſa eſt.

V. 11. And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift it out?

Maimonides, de Idolol. cap. xi. § 13. p. 156. ed. Voſſ. lays it down as a rule, that, if a man has been bitten by a ſcorpion, or a ſerpent, he may apply a charm to the wound even on the ſabbath-day, (idque vel ſabbato ipſo,) that thus his mind may be quieted, and his heart be ſtrengthened. For though, ſays he, the charm can be of no uſe, yet this is permitted, becauſe it is no way eligible that the mind ſhould be long in ſo perturbed a ſtate.

V. 20. A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, till he ſend forth judgment unto victory.

Ex της νικωσης, in Xenophon. Exped. Cyr. lib. vi. p. 291. top, and 293. bott. ed. Op. Leuncl. is uſed to ſignify the deciding lot.

Let that prevail, ſays Demoſthenes, Philip. i. fine, (νικωη,) which will be moſt beneficial to you all.

Νικα, by Æſchines, in Cteſiphont. § 23, 24. is uſed for carrying a point in council.

In the Ethical Characters of Theophraſtus, cap. xviii. νικην νικησας means the having carried a cauſe by judicial proceſs.

Plato, ſpeaking of the proceedings and determinations of a court of judicature, has ψηφον——νικωσαν, the caſting vote. De Legib. lib. ix. Op. p. 593.

So in Cicero, pro Cluent. Vinco ab Oppianico. I carry my point againſt Oppianicus. And ib. Vince deinde virum bonum fuiſſe Oppianicum, hominem integrum, &c. Let it be granted in your favour, that Oppianicus has always had the character of a very honeſt and worthy man.

Qui judicio vicerat, he that has conquered in judgment, is the language of Varro, de Lingua Latina, lib. iv. ſub fin.

Seneca applies the term in the like manner, epiſt. liv. Tam ridicule facio quam ille quiſquis ſe viciſſe putat, cum vadimonium diſtulit.

And with Pliny, Natural Hiſtory, lib. xxix. cap. iv. p. 203. top, to contribute to the carrying of a cauſe, is, Conferre judiciorum victoriæ.

The bruiſed reed, Tertullian, adv. Marcion. lib. iii. cap. xvii. applies to the jews; and the ſmoaking flax, to the gentiles. Qui arundinem contuſam, id eſt, quaſſam judæorum fidem, non comminuit: qui linum ardens, id eſt, momentaneum ardorem gentium non extinxit, ſed lucernam magis fecit ortu luminis ſui.

V. 25. And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf is brought to deſolation; and every city or houſe divided againſt itſelf ſhall not ſtand.

No city, (or political ſociety,) ſays Cicero, can be in a ſtate of ſedition, and yet be happy; no happineſs in a family, where the preſiding parties are at variance: much leſs can a mind be happy, that is at variance with itſelf.

Neque enim civitas, (de Finibus, lib. i. § 18. ed. Bentley.) in ſeditione beata eſſe poteſt nec in diſcordia dominorum domus: quo minus animus a ſe ipſe diſſidens ſecumque diſcordans guſtare partem aliquam liquidæ voluptatis et liberæ poteſt: atqui pugnantibus et contrariis ſtudiis conſiliiſque ſemper utens nihil quieti videre, nihil tranquilli poteſt.

Oude

Οὐδὲ διχοστασίη τρωγει γενεὴν, ἠὲ και εστως
Οικους εσηωλιας εσσιναλο ———

Callimach. Hym. iii. ver. 8.

Diſſenſion had not yet deſtroyed their race,
Or hurt their firm-ſtanding houſes.

V. 27. And if I by Beelzebub caſt out devils, by whom do your children caſt them out?

Irenæus, lib. ii. cap. v. p. 123. ſpeaks of jews, in his own time, who caſt out devils by the name Jeſus. Judæi——uſque nunc hac ipſa adfatione dæmonas effugant.

By your ſons, Athanaſius, de Comm. Eſſent. Op. tom. i. p. 232. bott. 233. top, underſtands the apoſtles. Eo ipſo quod mentionem facit filiorum, tacite diſſimulanterque eos percellit, eo quod apoſtoli ex ipſis oriundi dæmonia expellerent, idque in nomine Jeſu Nazareni; quaſi diceret, Si liberi veſtri ad dæmonas propulſandos in nomine meo contenti ſatiſque inſtructi ſunt, (αρχοντας,) ego ſcilicet in nomine Beelzebub, &c.

There were ſeveral at that time among the jews, that pretended to be exorciſts.——Now the Phariſees were far from charging thoſe perſons, as acting in a confederacy with Satan. Our Saviour therefore urges them with this; to ſhew their unreaſonable partiality, and the malice and injuſtice of their charge. But this does not neceſſarily ſuppoſe, that any of them did really caſt out devils, or that our Saviour himſelf thought ſo. It was enough that they pretended to do it, and that the Phariſees acknowledged it, or pretended to acknowledge it. For in this caſe, the force of the argument was ſtill the ſame, and they were manifeſtly ſelf-condemned, which was all our Saviour intended by it. Leland ag. Morgan, vol. ii. chap. iii. p. 112, 113.

V. 29. Or elſe how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man?

Irenæus, lib. iii. cap. viii. by the ſtrong man, underſtands the devil, whoſe veſſels we are, he ſays, and houſe, while we are in apoſtaſy. Diabolum cum dixiſſet fortem, &c. See alſo, lib. v. cap. xxi.

V. 30. He that is not with me, is againſt me; and he that gathereth not with me ſcattereth abroad.

In Xenophon's Hiſtory of Greece, lib. vi. near the beginning, If I can perſuade you, ſays Polydamas, to be with me, i. e. on my ſide. Ει——πεισθεντες μετ' εμε γενοισθε.

In his Oration, pro Ligario, near the end, Cicero thus addreſſes Cæſar: We have heard you ſay, that we look upon thoſe as our enemies who are not with us; but that you, on the contrary, look upon thoſe as your friends who are not againſt you. Nos omnes adverſarios putare niſi qui nobis cum eſſent: te omnes qui contra te non eſſent, tuos.

Compare Mark ix. 40.

V. 31, 32. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men, &c.

Sed tamen de quibuſdam levibus culpis eſſe ante judicium purgatorius ignis credendus eſt pro eo quod veritas dicit quia ſi quis in Sancto Spiritu blaſphemiam dixerit neque in hoc ſeculo remittetur ei neque in futuro, &c. Dialog. Gregor. Magn. lib. iv. cap. xxxix.

Pope Gregory the Great, inferring from this paſſage an intermediate purgatory for what he calls ſmaller faults.

Dr. Owen, on the Spirit, lib. ii. cap. v. § 6. end, ſpeaking of the true ground and reaſon, why there is a ſin againſt the Holy Spirit that is irremiſſible, expreſſes himſelf thus: For he coming unto us to make application of the love of the Father and grace of the Son unto our ſouls; in the contempt of him, there

there is contempt of the whole actings of God towards us in a way of grace, for which there can be no remedy.

Mr. Baxter, Saint's Reſt, pa. ii. chap. iv. § 4. thus comments upon the paſſage: As if Chriſt had ſaid, While you believed not the teſtimony of the prophets, yet there was hope the teſtimony of John Baptiſt might have convinced you: yea, when you believed not John, yet you might have been convinced by my own doctrine: yea, though you did not believe my doctrine, yet there was hope you might have been convinced by my miracles; but when you accuſe them to be the works of Beelzebub, and aſcribe the work of the Divine Power or Spirit to the prince of devils, what more hope? I will after my aſcenſion, ſend the Holy Ghoſt upon my diſciples, that they may work miracles to convince the world, that they who will believe no other teſtimony, may yet, through this, believe: but if you ſin againſt this Holy Ghoſt, (that is, if they will not believe for all theſe miracles,) (for the ſcripture frequently calls faith by the name of obedience, and unbelief by the name of ſin,) there is no other more convincing teſtimony left; and ſo their ſin of unbelief is incurable, and conſequently unpardonable: and therefore, he that ſpeaketh againſt the Son of man, that is, denies his teſtimony of himſelf, it ſhall be forgiven him, if he yet believe by his teſtimony of the Spirit; but they that continue unbelievers for all this, and ſo reproach the teſtimony, that ſhould convince them, as you do, ſhall never be forgiven, becauſe they cannot perform the condition of forgiveneſs.

Athanaſius, de Commun. Eſſent. p. 237. bottom, 238. top, ſpeaks thus: It is to be obſerved, that our Saviour does not ſay, that to him that blaſphemeth and repenteth it ſhall not be forgiven; but to him that blaſphemeth, and continueth in his blaſphemy; ſince there is no ſin irremiſſible before God with reſpect to thoſe who truly and in due manner repent of it. Ουκ εστιν αμαρτια ασυγχωρητος, &c.

Illud

Illud ſane, ſays St. Auſtin, de Fide et Operibus, cap. xvi. ſub fin. non abſurde intelligunt eum peccare in Spiritum Sanctum et eſſe ſine venia reum æterni peccati, qui uſque in finem vitæ noluerit credere in Chriſtum, ſed ſi recte intelligerent, quid ſit credere in Chriſtum. Non enim hoc eſt habere dæmonum fidem, quæ recte mortua perhibetur; ſed fidem quæ per dilectionem operatur.

Interpreting the ſin againſt the Holy Ghoſt of dying in an impenitent ſtate.

Origen, in Joann. Comment. tom. ii. p. 57. ed. Huet. ſays, that perhaps, the reaſon why the ſin againſt the Holy Ghoſt, is not forgiven, is not that he is more honourable than Chriſt; but that all rational natures being participant of Chriſt, pardon is vouchſafed to them, whenever they repent of their ſins; but with reſpect to thoſe who have been judged worthy of the Holy Spirit, it would not be ſuitable, or congruous, that they ſhould obtain pardon, who notwithſtanding ſuch an inſpiration, have fallen into ſin, and rejected the counſel of the Holy Spirit within them. Και μηποτε ου παντως, &c.

Arminius, Diſputat. Octar. Theol. Oper. p. 245. § xi. obſerves, that the ſin againſt the Holy Ghoſt is ſo called, not that it is not a ſin againſt the Father and the Son, but becauſe it is immediately committed againſt the operations and miraculous illuminations of the Holy Spirit. Quia adverſus operationem, &c.

How ſhocking to hear him, in the following ſection, aſſigning as a reaſon for the irremiſſiblenes of this ſin, that the mercy of God muſt needs ſtop ſomewhere, circumſcribed by the boundaries of his juſtice and equity, according to the præſcript of wiſdom. Cum alicubi neceſſum ſit ut ſiſtat miſericordia Dei, &c. So that it is not for want of power on the part of the deity to convert ſuch a ſinner, but only that he is unworthy of ſuch a favour; or leſt he ſhould appear to hold it cheap; or the Divine Being ſeem to ſtand in need of ſuch an horrible offender:

offender: Non——quaſi per abſolutiſſimam ſuam omni potentiam——ſed——quod Deus prorſus indignum æſtimet cui convertendo ſuam benignitatem——occupet ne vilem illam habere videatur et ipſe homine peccatore imo tanto peccatore indigere.

Scarcely can I believe that mine eyes have read this paſſage! But let me paſs on.

It ſeems, ſays Mr. Hobbes, Leviath. pa. iv. chap. xliv. p. 347, 348. the compariſon is made between the eaſineſs of our Saviour in bearing with offences done to him, while he himſelf taught the world, that is, when he was on earth, and the ſeverity of the paſtors after him againſt thoſe who ſhould deny their authority, which was from the Holy Ghoſt: as if he ſhould ſay, You that deny my power, nay, you that ſhall crucify me, ſhall be pardoned by me, as often as you turn unto me by repentance; but if you deny the power of them that teach you hereafter, by virtue the Holy Ghoſt, they ſhall be inexorable, and ſhall not forgive you, but perſecute you in this world, and leave you without abſolution, (though you turn to me, unleſs you turn alſo to them,) to the puniſhments, (as much as lies in them,) of the world to come. And ſo the words may be taken as a prophecy, or prædiction, concerning the times, as they have all along been in the chriſtian church: or if this be not the meaning, (for I am not peremptory in ſuch difficult places,) perhaps there may be place left after the reſurrection for the repentance of ſome ſinners.

V. 33. For the tree is known by his fruit.

Expect no good, ſays Demophilus, in his Sentences, from a bad man; for as are a man's principles, or moral habit, ſuch will be his life and actions. Μη βουλου παρα κακου πασχειν καλως, &c.

V. 34. O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.

If,

If, says Julian, Fragm. Op. ed. Spanhem. p. 301. there be certain modes of speech and conversation from which we are to abstain, much more from such kind of thoughts; there being, says he, as I suppose, a great difference between the sin of the tongue and the sin of the thoughts; but the first care is to be over the thoughts, as from thence procede the offences of the tongue. Ει δε λογων πολυ προτερον, &c.

V. 35. A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

The soul, says Demophilus, ibid. is the store-house, the good soul of that which is good; the evil soul of that which is evil. Ψυχη γαρ εστι ταμιειον, &c.

V. 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Mr. Hutchinson, in his Notes on the Cyropædia, lib. ii. near the beginning, p. 79. produces several classical and scriptural instances of the nominative absolute.

Maximus Tyrius, describing the character of Socrates, says, that he never spoke an idle word, μη δε ειπειν λογον (ειχη scil.)

Pope Gregory the Great, in the words immediately following those already cited at verse 31. reckons an habit or a train of idle words, among the slighter and less considerable offences. Sicut est assiduus otiosus sermo, immoderatus risus, &c.

Campanella, in the Appendix to his Spanish Monarchy, p. 528. has this reflection: If even of the idle or unprofitable word alone, every one shall be obliged to give an account, what will become of those who being in the high departments of state, have by their counsels, given occasion to such a dreadful

ful effuſion of human blood, to the eternal perdition of ſo many ſouls, and finally to ſo many enormous vices and cruelties; to the hunger, miſery, and affliction of ſo many innocent men. Si unus quis que etiam de ſolo inutili verbo, &c.

V. 37. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

By λογων in this verſe, we may underſtand the ſame with λογον in the former. By thy accounts, by a fair and true eſtimation of thy character thou ſhalt be juſtified, or (as και does ſometimes denote) be condemned; and then the meaning will be, that in whatſoever inſtance we are condemned, in whatſoever acquitted or approved, it ſhall not be done arbitrarily, but with the utmoſt propriety and equity.

Otioſum quippe verbum eſt, quod aut ratione juſtæ neceſſitatis aut intentione piæ utilitatis caret: ſi ergo de otioſo ſermone ratio exigetur, penſemus quæ pœna multiloquium maneat, in quo etiam per noxia verba peccatur. Gregor. Mag. Paſtoral. Cur. pa. iii. admon. xv. end.

Admonendi ſunt——qui illicita quæ faciunt etiam laudant, ut conſiderent quod plerumque plus ore quam opere delinquant. Opere namque per ſemet ipſos ſolos prava perpetrant. Ore autem per tot perſonas iniquitatem exhibent, quot audientium mentes iniqua laudantes docent. Ibid. admon. xxxii. p. 233.

To this effect, that idle words are ſuch, as have no juſt ground of neceſſity, and are void of pious meaning. What then muſt we think of that prating diſpoſition, which produces ſo many hurtful words? And that men may ſometimes do more miſchief by talking of their vices, in a way of boaſt and glorying, than even by the commiſſion of them.

Compare note at ver. 36.

V. 39. An evil and adulterous generation ſeeketh after a ſign; and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.

Happily

Happily enlarged upon by Juſtin Martyr, in the ſecond part of his dialogue, p. 366—369. Και ταυτα λεγοντος αυτου, &c.

V. 40. For as Jonas was three days and three nights in the whale's belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

Homer, ſpeaking of the birth of Apollo, has the expreſſion of nine days and nine nights.

Λητω δ' εννημαρ τε και εννεα νυκτας——

Hymn. in Apollin. ver. 9.

V. 41. Behold, a greater (πλειον) than Jonas is here.

Blackwall, in his Sacred Claſſics, pa. i. p. 87, 88. mentions ſeveral inſtances from the claſſic authors of their uſing the neuter for the maſculine when they ſpeak of perſons; and among others that of Horace,

Nil oriturum alias, nil ortum tale fatentes.

V. 45. Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

Jamblichus, de Myſteriis, ſect. iii. cap. xxxi. p. 103. edit. Gale, ſpeaking of thoſe who indulge themſelves in all manner of voluptuouſneſs and wickedneſs, obſerves, that by a mutual ſimilitude and cognation, they attract evil ſpirits to themſelves, by which they are preſently inſtigated to all kinds of iniquity, the wickedneſs on both ſides increaſing by their co-operation. Παθων μεσοι και κακιας υπαρχοντες, δια συγγενειαν ελκυσι τα πονηρα εις εαυτους πνευματα, &c.

V. 50.

V. 50. For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

In the Iliad, lib. vi. ver. 429, 430. Andromache ſays to Hector, Thou art my father, my mother, and my brother: Συ μοι εσσι πατηρ, &c.

Quum tibi nec frater nec ſit tibi filius ullus,
Frater ego, et tibi ſim filius unus ego.
Propert. lib. ii. eleg. xiv.

Since you have neither brother, nor ſon; I'll be both to you.

And when Martial would deſcribe the love of Gellia for her jewels; Hos fratres vocat, he ſays, et vocat ſorores. Lib. viii. epig. lxxxi.

Theſe ſhe calls her brothers and ſiſters.

And in Trebellius Pollio, Script. Auguſt. p. 203. the eulogium upon Claudius, is, Tu frater, tu pater, tu amicus, tu bonus ſenator, &c.

You are the brother, the father, the friend, &c.

Epictetus, lib. ii. cap. xxii. obſerves, that a man's own welfare and advantage, is to him brother, father, kindred, country, and God. Τον πατηρ και αδελφος, &c. From hence, juſtly inculcating, how neceſſary and deſirable it is, that in our own judgment and eſtimation of things, the το συμφερον ſhould be ſeen to coincide with the το οσιον and the το καλον, our own intereſt with the practice and purſuit of virtue.

CHAP. XIII.

V. 3. And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow.

We have Ariſtotle, in his Ethics, lib. x. cap. ix. p. 469, 470. making uſe of this very ſimilitude, and with the very ſame application of it. We are not, ſays he there, to expect that the word

word and doctrine (ο λογος και η διδαχη) ſhould have the ſame good effect upon all: but, that in order to this kindly operation, the ſoul of the hearer (την τ̃ ακροατ̃ ψυχην) muſt be previouſly cultivated, (δει προδιειργασθαι,) as is the ground intended for the due reception of the ſeed (ωσπερ γην την θρεψουσαν το σπερμα) by the huſbandman.

V. 5, 6. Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth, &c.

Obſerve, ſays Epictetus, lib. iv. cap. viii. p. 411. what the huſbandmen ſay, when very early heats come on, they are in pain, leſt the ſeed ſhould ſhoot out too ſoon, and then preſently be nipped by the cold. So do thou, O man! take care not to aſpire to glory before thy time; you'll be killed with the cold, nay you are already killed at the root, though there be a little flouriſhing appearance above ground.——Suffer us to ripen according to nature's rule and order. Why muſt we be expoſed to the chilling air before we can bear it? Suffer us firſt to grow at the root, &c. Ιδου, τι λεγουσιν οι γεωργοι, &c. Ορα και συ, ανθρωπε, &c. Αφες ημας γε καλα φυσιν πεπαν-θηναι——Εασον την ριζαν αυξηθηναι.

Something like this in ſcience, we are uſefully reminded of, Dialog. Barlandi. Colloq. xx. p. 25. edit. 1542. Priores habeant in lectione partes commentarii Cæſaris, quibus diligenter perlectis aliquanto paratior ad Livianam venies ubertatem.

Recommending the reading of parts of Cæſar's Commentaries, in the firſt place, to prepare the mind for the peruſal of the richer ſtile of Livy.

V. 8. But other fell into good ground, and brought forth fruit, ſome an hundred-fold, ſome ſixty-fold, ſome thirty-fold.

In Varro, de Re Ruſtica, lib. i. cap. xliv. we have it remarked, that the ſame ſeed produces very differently in different ſoils,

ſoils, in ſome ten-fold, in ſome fifteen, in ſome an hundred.—Ut ex eodem ſemine aliubi cum decimo redeat, aliubi cum quinto decimo, ut in Hetruria et locis aliquot in Italia: in Sybaritano dicunt etiam cum centeſimo redire ſolitum; in Syria ad Garada, et in Africa ad Byzacium, item ex modio naſci centum.

V. 11. He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

Perhaps this may be, as if he had ſaid; To you I am commiſſioned to give the knowledge of the true deſign and ſpirit of the goſpel in another more direct manner, namely, by pouring out the ſpirit upon you: but thoſe not ſharing in theſe gifts, I am to deal with in a different way, thus gradually leading them on: the queſtion propoſed, is, Why ſpeakeſt thou unto them? &c. not to thy hearers in general, or to us, but to them.

V. 12. For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away even that he hath.

When the Father who begat us, ſays Plato, in his Timæus, edit. Op. Baſil. p. 480. a little from the top, obſerves the image of the inviſible gods to be formed in the ſoul, in conſequence of its own happy tendencies and motions, he beholds it with admiration and delight, and forms the deſign of working it up into a ſtill nearer likeneſs. Ὡς δε κινηθεν τε αυτο και ζων—— γεγονος αγαλμα ο γεννησας παΐηρ, ηγασθη τε και ευφρανθεις ἐι δη μαλλον ὁμοιον——ατωεργασασθαι.

V. 13. Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not; and hearing, they hear not, neither do they underſtand.

Nunc demum experior, ſays Sceledrus, in the Miles Gloriosus of Plautus, act. ii. ſc. 4. ſub fin. prius ab oculis mihi cali-

ginem obtigiſſe. Nihil habeo certi quid eloquar; non vidi eam etſi vidi. I have not ſeen her, though I did ſee her.

V. 14. And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive.

Eraſmus upon John x. 9. thus expreſſes himſelf, Paraphr. fol. 110. p. 1. bott. Cæterum, quum Phariſæi non intelligerent quid ſibi vellet hæc parabola, dignatus eſt aperire, quæ tectius ideo dixerat, ut magis redderet attentos, et altius infideret animis auditorum quod per ſimilitudinem eſſet infixum. He had ſpoken more covertly, that he might render them more attentive, and that what was delivered by way of ſimile, might fix itſelf more deeply in the minds of his auditors.

Crucius, in his Orations, No. viii. ed. Amſtel. quotes a certain poet, expreſſing himſelf to this effect: The illiterate man ſeeing ſees not: the men of learning ſee twice over.

Ο γραμματους απειρος α βλεπει βλεπων.
Διπλουν ορωσιν οι μαθοντες γραμματα.

V. 15. Leſt (μηποτε) at any time they ſhould ſee with their eyes.

Even with reſpect to thoſe things, ſays Plotinus, Enn. v. lib. v. cap. i. near the beginning, which are the objects of our ſenſes, we ſometimes doubt whether (μηποτε) the appearance have any outwardly exiſting nature, or be reſulting only from the ſtate and diſpoſition of our own minds; ουκ εν τοις υποκειμενοις, αλλ' εν τοις παθεσιν εχη την δοκησαν υποστασιν.

So Enn. vi. lib. iii. cap. vii. Αλλα ΜΗΠΟΤΕ εκ τουτου δει ποιειν. Perhaps we ought not to proceed in that manner.

In Origen. Commentar. in Joann. cap. xvii. tom. ii. comm. p. 252. Μηποτε σημαινεσι. Poſſibly they may ſignify. See alſo quotation from this writer, p. 106. of this volume.

V. 16.

V. 16. But bleſſed are your eyes. for they ſee: and your ears, for they hear.

Maximus Tyrius, in his thirty ſeventh diſſertation, at the end, ſpeaking of thoſe renowned philoſophers, Pythagoras, Socrates, and others, as ſo many actors introduced upon the great ſcene of nature, in their different characters and habits, breaks out into this exclamation: Ω μακαριοι μεν των δραμαλων οι υποκριλαι, μακαριοι δε των ακροαμαλων οι θεαλαι. O bleſſed actors! bleſſed hearers and ſpectators!

It is a very remarkable ſaying, ſays Mr. Law, in his Serious Call, chap. xiii. at the beginning, of our Lord and Saviour to his diſciples in theſe words; Bleſſed are your eyes, &c. They teach us two things, firſt, that the dullneſs and heavineſs of men's minds with regard to ſpiritual matters, is ſo great, that it may juſtly be compared to the want of eyes and ears. Secondly, that God ſo filled every thing and every place with motives and arguments for a godly life, that they who are but ſo bleſſed, ſo happy as to uſe their eyes and their ears, muſt needs be affected with them. Now, though this was in a more ſpecial manner the caſe of thoſe, whoſe ſenſes were witneſſes of the life, and miracles, and doctrines of our bleſſed Lord, yet is it as truly the caſe of all chriſtians at this time: for the reaſons of religion, the calls to piety, are ſo written and engraved upon every thing, and preſent themſelves ſo ſtrongly and ſo conſtantly to all our ſenſes in every thing that we meet, that they can only be diſregarded by eyes that ſee not, aud ears that hear not.

V. 17. For verily I ſay unto you, That many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear to thoſe things which ye hear, and have not heard them.

Celebre eſt illud Meſſiæ, Multi vates, &c. Sane deſiderare non potuiſſent, quæ penitus ignorabant.——Tantæ rei cognitio quoddam beneficium ſingulare fuit, quod numinis quidem favor illis tribuerat, ſed omnibus haud ex æquo. Minus enim clare hoc quidam ſciverunt, etſi ſciverunt tamen. Inter omnes, qui per illa tempora vixere, nemo fuit quiſquam, qui plus crediderit, quam Abramus. Itaque de illo perquam magnifice ait iſtud Servator hominum: Abraham pater veſter geſtivit, ut videret diem iſtum meum, et vidit, et gaviſus eſt.——In eodem ordine Jacobum, Davidem, atque alios quoſdam, ſed paucos, locamus. Quæ cæteris contigit ejuſdem rei cognitio obſcurior fuit, utique ſignificatum eſt illo Meſſiæ dicto, quod antea quoque citavimus: Multi vates, &c. Cunæus, de Repub. Hebræor. cap. viii. p. 363. et cap. ix. p. 384, 385. edit. Salmur.

Obſerving, that they could not deſire to ſee, what they were wholly ignorant of; but that the knowledge was not alike clear in all: in Abraham ſo clear, that he is ſaid by our Saviour even to have ſeen his day.

V. 22. He alſo that receiveth ſeed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful.

Thorny cares is the language of the poet Catullus, in his Argonautic, p. 44. ed. Scaligeri.

Ah miſeram aſſiduis quam luctibus externavit
Spinoſas Erycina ferens in pectore curas.

Worldly cares are fitly compared to thorns, for as they choke the word, ſo they prick our ſouls: neither can the word grow up amongſt them, nor can the heart reſt upon them. Ros Cœli, or Ejaculations Divine, Morall, &c. Lond. 1648. p. 155.

V. 27. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

Porphyry,

Porphyry, de Abſtinentia, lib. i. § 30. compares minds depraved and corrupted by ſenſitive and corporeal objects, to a bad ſoil bringing forth tares, though wheat has been ſown in it. Εοικυιαι κακωσει γης, η πυρα πολλακις το σπερμα δεξαμενη αιρας εγεννησεν.

V. 31, 32. Another parable put he forth unto them, ſaying, The kingdom of heaven is like to a grain of muſtard ſeed, which a man took, and ſowed in his field, &c.

Seneca, Epiſt. xxxviii. in words very nearly parallel, compares the good effects of a moral addreſs to the growth and augmentation of ſeed, that has been committed to a friendly ſoil: which, ſays he, though little, expands its powers, and from exceeding ſmallneſs becomes a mighty bulk. Seminis modo——quod, quamvis ſit exiguum, cum occupavit idoneum locum, vires ſuas explicat, et ex minimo in maximos auctus diffundatur. Idem facit oratio.

Maimonides, de Jurejurando, cap. iv. § 1. p. 77. ed. Dithmar. employs the ſimilitude of a grain of muſtard ſeed to denote ſomething extremely ſcanty and diminutive. Inſtar grani ſinapis, aut illo minor. Vide alſo Annotationes, ib. not. 4. p. 87. Compare Mark iv. 31. Luke xvii. 6. as there referred to.

V. 43. Then ſhall the righteous ſhine forth as the ſun.

Epictetus, lib. iii. cap. xxii. p. 320. obſerves, that he that ſets up for a cynic, or a reprover of others, ſhould have a mind purer than the ſun, καθαρωτερον——της ηλιου.

V. 45. Again, the kingdom of heaven is like unto a merchant man, ſeeking goodly pearls.

Plato, in his Phædo, § 13. p. 185. ed. Forſter. obſerves, that virtue is that one genuine and precious piece of money,

for which all other things ought to be parted with in exchange.——Εκεινο μονον το νομισμα ορθον, &c.

V. 51. Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

Origen, upon the place, obſerves, that our Saviour did not aſk this queſtion as not knowing the hearts of men, but only that having aſſumed humanity, he choſe to conform himſelf to all its uſages; one of which is to interrogate.——Ουκ αγνοων ερωτα, αλλ' απαξ, &c.

V. 52. Then ſaid he unto them, Therefore every ſcribe which is inſtructed unto the kingdom of heaven is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

Scribas et doctores regni cœlorum ſuos dicebat diſcipulos, de quibus et alibi ait Judæis: Ecce mitto ad vos ſapientes, et ſcribas, et doctores; et ex eis occidetis et effugabitis a civitate in civitatam. Ea autem, quæ de theſauro proferunt, nova et vetera, ſine contradictione duo teſtamenta dicit. Underſtanding, by the things new and old, the different diſpenſations of the Old and the New Teſtament: and by the ſcribe, &c. the apoſtles, agreeably, as he ſuppoſes, to Matt. xxiii. 3. Irenæus, lib. iv. cap. xxi.

V. 55. Is not this the carpenter's ſon?

Juſtin Martyr, in his ſecond dialogue, Oper. p. 333, ſays, that our Saviour made ploughs and yokes, exhibiting the ſymbols of juſtice and induſtry. Αροτρα και ζυγα——τα της δικαιοσυνης Συμβολα διδασκων, και αεργη βιον. Vide Marc. iv. 3. and conſult Grotius upon the preſent paſſage.

CHAP. XIV.

V. 1. At that time Herod the tetrarch heard of the fame of Jeſus.

Cicero,

Cicero, pro Milon. mentions this official dignity of a tetrarch. Omitto ſocios, exteras nationes, reges, tetrarchas.

So does Lucan, lib. vii. ver. 226, 227.

——— Sicci ſed plurima campi
Tetrarchæ regeſque tenent, magnique tyranni.

What man can be ſecure againſt the agonies of conſcience? or, What diverſions or amuſements can prevent them? No doubt Herod had tried all means of this kind; for he had all in his power. But conſcience, like that God whoſe vice-gerent it is in our breaſts, is no reſpecter of perſons.

V. 4. For John ſaid unto him, It is not lawful for thee to have her.

Xenophon, in his Cyropædia, lib. i. p. 46. has Καμβυσην του την αδελφην εχουλα, uſing, *have*, in the ſame ſenſe as here, and as is common with ourſelves.

V. 5. He feared the multitude.

We read of the leading men among the jews, the ſcribes and the Phariſees, "fearing the multitude," and here of Herod's doing the ſame. The multitude will make themſelves reſpectable, if they will but adhere to what is right; and they can diſcern it.

V. 6. But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleaſed Herod.

Into what a ſnare may we be led by a pleaſure ſeemingly harmleſs!

V. 7. Whereupon he promiſed with an oath, to give her whatſoever ſhe would aſk.

Herodotus, in his Calliope, mentions a like indiſcriminate promiſe made to a certain lady by Xerxes upon oath, and which was attended with a long train of miſchievous conſequences.

Εκελευσε αυτην αιτησαι ο,τι βελεται οι γενεσθαι. He bid her aſk whatever ſhe deſired. Υπωισχνεετο και ωμοσε. He promiſed, and ſwore to it. No. ccxli. p. 349. bott. 350. top, ed. Steph.

V. 10. And he ſent, and beheaded John in the priſon.

Juſt in this manner the emperor Commodus diſpatched the præfect Perennius. Νυκτωρ πεμψας απεκτεμνει την κεφαλην. Sending by night he cut off his head; as ſays Herodian, lib. i. § 28.

V. 13, 14. When Jeſus heard of it, he departed thence by ſhip into a deſert place apart: and when the people had heard thereof, they followed him on foot out of the cities, &c.

All prudent meaſures are to be taken for eſcaping danger, that are conſiſtent with duty. Our Saviour carried it no farther than this: he did not avoid the multitude, leſt by their means it ſhould be found out where he was; though he retired on purpoſe to prevent Herod's being informed upon that head.

Origen obſerves, that our Saviour, being about to diſtribute bread by a miracle, firſt healed the ſick, that they might be able to partake of it. Πρωτον γε τηρησον, οτι μελλων, &c. In Matth. Comment. tom. i. p. 233. bott. 234. top.

V. 19. And he commanded the multitude to ſit down on the graſs, and took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed.

Xenophon, in his Hiſtory of Greece, lib. iv. near the beginning, tells us, that Ageſilaus, with thirty of his friends, expecting an interview with Pharnabazus, ſat themſelves down upon the graſs (χαμαι εν ποᾳ), and thus waited his arrival; who, coming very richly attired, immediately (ωσπερ ειχε) ſeated himſelf along with them.

Invitavi

Invitavi ad cœnam, ſays the poor man in Quintilian, Declam. ccci. veniſti: ago gratias, habuiſti honorem, et illud humile limen intraſti: et adiſti menſam, ad quam cum venire cœpimus, Deos invocamus.

I invited you to ſupper; you came; and I thank you for the honour you did me in entering my cot and ſitting down to my table; when we began our meal with an invocation of the gods.

V. 22. And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

Here it ſeems to be intimated, how unwilling the diſciples were to be without his company.

V. 25. And in the fourth watch of the night Jeſus went unto them, walking on the ſea.

In Cenſorinus, we read of the firſt watch, the ſecond, the third, and the fourth. Alii (cap. xxiii.) diem quadripartito, ſed et noctem ſimiliter dividebant: idque ſimilitudo teſtatur militaris, ubi dicitur vigilia prima, item ſecunda, et tertia, et quarta. Vide not. 14. ibid. ed. Lugd. Bat. p. 126.

V. 26. And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit; and they cried out for fear.

See how men may ſometimes be frighted at that which is a real good!

V. 32. And when they were come into the ſhip, the wind ceaſed.

Jamblichus, in his Life of Pythagoras, cap. xxviii. near the beginning, tells us, that among other extraordinary things delivered concerning him, one was the pacifying of ſea and river ſtorms, that his companions might have a better paſſage, κυμα-των——κατευδιασμοι προς ευμαρη των εταιρων διαβασιν.

CHAP.

CHAP. XV.

V. 5. But ye ſay, Whoſoever ſhall ſay to his father or his mother, It is a gift, by whatſoever thou mighteſt be profited by me.

That by which thou mighteſt have received advantage from me is a gift, that is, dedicated and devoted to charitable and pious uſes, and therefore cannot by any means be alienated for thy relief.

Origen upon this paſſage, ſays, that he ſhould never have underſtood it, had it not been for the information he received from a jew, who told him, that it was the cuſtom of ſome of their uſurers, when they met with a tardy debtor, to transfer the debt to the poor's box, by which means he was obliged to pay it under the penalty of bringing upon himſelf the imputation of cruelty to the poor, and impiety towards God; and that children would ſometimes imitate this practice in their conduct towards their parents.——Ωσερ——ο δανειστης τυτο——τινες των υιων——

Horneck's comment, Beſt Exerciſe, p. 320. is, That is, a vow whereby children that had any ill will to their parents, vowed their goods and monies to the uſe of the church, and by that means pretended they could not break their vow and relieve their parents.

V. 12. Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended, after they heard this ſaying?

Poſſibly the diſciples might be aſhamed to aſk our Lord in direct terms the meaning of ver. 11. and ſo take this method of engaging him to ſay ſomething farther in relation to it; and therefore, finding that he avoided encouraging them in any ſuch ſhame of confeſſing their ignorance, they put the queſtion plainly ver. 15. by their ſpokeſman St. Peter, who calls ver. 11.

a parable;

a parable; on account, I imagine, of the ſuppoſed difficulty of underſtanding it: for it is neither ſimilitude nor fiction of any kind.

V. 14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

Sextus Empiricus, adverſus Mathematicos, lib. x. cap. vii. ſiv. ult. has this very ſimilitude. A man unſkilful, ſays he, in any art, can no more teach another that art, than the blind can lead the blind. Ουδε δε ο ατεχνος τον ατεχνον διδασκειν δυναται, ως κδε ο τυφλος τον τυφλον οδηγειν. Oper. p. 447.

V. 19. Blaſphemies.

Blaſphemies, together with angry contentions and a quarrelſome ſpirit, as vices to be with gentleneſs and good humour animadverted upon, in order to correction. Μετα ευμενειας αφαιρων φιλονεικιας, και βλασφημιας, και οργας. Plutarch. An Sen. Reſp. Gerend. Moral. p. 483. bot.

V. 22. And, behold, a woman of Canaan came out of the ſame coaſts, aud cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David; my daughter is grievouſly vexed with a devil.

St. Auſtin, de Fide et Operibus, cap. xvi. ſuppoſes this woman to have been of a vicious and diſſolute character, but to have been reformed by our Saviour's ſeeming contempt of her, intended, and looked upon by her, as a reproof for her crimes. Si iſtam Chananæam nolunt intelligere mutaſſe perditos mores, quum eam Chriſtus contemnendo et corripiendo redarguit.

CHAP. XVI.

V. 1. The Phariſees alſo with the Sadduces came, and tempting deſired him that he would ſhew them a ſign from heaven.

Plutarch,

Plutarch, in his Life of Sylla, ed. Francof. p. 456. mentions it as the opinion of the Hetruſcan ſages, who divided the ſucceſſion of the world into ſeveral diſtinct ages, diverſified by their different manners; that the beginning of theſe ſeveral periods would be marked by the exhibition of ſome ſign or miracle, either from earth or heaven, ετερας ενιστάμενης κινεισθαι τι σημειον εκ γης η ουρανε θαυμασιον.

Origen upon this verſe conjectures, that the Phariſees, &c. might entertain a ſuſpicion, that poſſibly thoſe miracles, which our Saviour exhibited upon earth, might not be from God: but, if ſo, he ſays, they ſhould have remembered, that many of the miracles of their own prophet were not exhibited from heaven. Και σοχαζομαι, οτι, &c.

V. 2. He anſwered and ſaid unto them, When it is evening, ye ſay, It will be fair weather: for the ſky is red.

Nec reprobarunt apoſtoli philoſophiam, ſays Campanella, Apolog. pro Galilæo, cap. iii. p. 21. cum Chriſtus potius commendet Phariſæos, quod ex cœli facie de pluviis et ſerenitate prognoſticarentur; licet condemnet quod tempus Meſſiæ ex ſcripturis non agnoſcerent eodem modo.

[Obſerving, that the apoſtles did not cenſure natural philoſophy, as Chriſt rather commends the Phariſees for prognoſticating the weather from the ſtate of the air; though he condemns them for not acknowledging, in like manner, the time of the Meſſias from the ſcriptures.]

Lucan recogniſes this prognoſtic.

——— ——— Jam rarior aer,
Et par Phœbus aquis denſas in vellera nubes
Sparſerat, et noctes ventura luce rubebant.

Lib. iv. ver. 123, &c.

V. 18. And the gates of hell ſhall not prevail againſt it.

Origen,

Origen upon the place, ſays, It is doubtful whether by that, againſt which it is ſaid the gates of hell ſhall not prevail, is to be underſtood the church, or the rock upon which it is builded; but obſerves, that in either ſenſe it is true. Τινος δε αυτης, &c. Vide not. ad Pſal. lxxxvi. 13.

V. 19. And I will give unto thee the keys of the kingdom of heaven.

Compare chap. xviii. 18.

Origen, in Matth. Comment. tom. i. p. 278. bott. 279. top, ſeems to underſtand the keys, as referring to perſonal and moral character: the key of chaſtity, as he ſays, opening the door of chaſtity, opening into the kingdom of heaven; and ſo the key of righteouſneſs opening the door of righteouſneſs. Δια ——ζωφροσυνης πυλης——δικαιοσυνης πυλης ανοιγομενης υπο κλειδος δικαιοσυνης. And ſo, ſays he, of the reſt of the virtues. Ουτως επι των λοιπων αρετων.

And in commenting upon chap. xviii. ver. 18. he ſuppoſes from the uſe of τῶν ὐρανων in the preſent paſſage, and of τῳ ὐρανῳ in that other, that ſomething peculiar is here aſcribed to St. Peter, as being able to bind and looſe in all the heavens; the other apoſtle, only in one. Εν ὐρανῳ ενι——εν πασιν ουρανοις——

Tertullian too, in his Scorpiace, cap. x. ſeems to have had the ſame moral ideas. He has given, ſays he, the keys to St. Peter, and by him to the church, which every one properly qualified may carry along with him into the other world. Quas hic unuſquiſque, interrogatus et confeſſus, ferat ſecum. And ib. Bonas mecum claves feram.

Petrus, ſays Prideaux, (bp. of Worceſter,) in his Manuductio ad Theologiam Polemicam, loc. iv. cap. i. p. 47, 48. non obtinuit ſuprematum aliquem in reliquos apoſtolos, ſed accepit claves cum reliquis, non ſupra reliquos; eaſque cœli, non terræ; ut primus propter ætatem, zelum, parrheſian, non primas; ad oves Chriſti paſcendas, non ſuas. Matt. xvi. John xxi.

Peter

Peter obtained no ſupremacy over the reſt of the apoſtles; and received the keys with the reſt, and thoſe not of earth but of heaven, not by way of ſuperiority over them; as firſt in age, zeal, and boldneſs, not in office; to feed Chriſt's ſheep, not his own.

V. 22. Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee.

We have ſomething very ſimilar to this in Plato's Crito, where the dialogiſt of that name employs ſo many inſinuating modes of addreſs, in order to perſuade Socrates, the friend he ſo much honoured and eſteemed, to make his eſcape out of the priſon. Ap. Select Dialog. § 2. Criton. p. 50—54. Αλλ', ω δαιμονιε Σωκρατες, ετι και νυν εμοι πειθε και ζωθητι, &c.

V. 23. But he turned, and ſaid unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.

In the following ſection of the above cited dialogue, Socrates nobly repels the arguments of his friend, and begins with telling him, that his zeal and forwardneſs would be highly honourable, if founded upon right ſentiment and opinion; but, if not, the greater the zeal, ſo much the more unwelcome and diſagreeable, οσῳ μειζων, τοσουτῳ χαλεπωτερα.

V. 24. Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.

Maximus Tyrius, Diſſert. xxxvi. p. 426, 427. ſpeaking of a true and virtuous friendſhip, obſerves, that in order to it, many pleaſures muſt be paſſed by, and many toils undergone. Πολλας δε δει ηδονας παραδραμειν, και πολλοις πονοις αντιβλεψαι.

He

He denies himſelf, ſays Origen, in loc. who blots out his former ill-ſpent life by a noble converſion: as for example, he who had before been luſtful and intemperate, denies his luſtful ſelf, when he becomes chaſte and ſober.——Αρνειται αυτον ακολαστον ζωφρονησας, &c.

So Jerom, Epiſt. cli. quæſt. iii. tom. iii. p. 133. Qui deponit veterem hominem cum operibus ſuis negat ſeipſum. He that puteth off the old man with his works denies himſelf.

And again, Qui impudicus fuit, verſus ad caſtitatem, temperantia luxuriam negat. Qui formidoloſus et timidus, aſſumpto robore fortitudinis, priorem ſe eſſe neſcit. Iniquus, ſi ſequatur juſtitiam, negat iniquitatem.——Quod ſcientes, non ſolum perſecutionis tempore et neceſſitate martyrii, ſed in omni converſatione, opere, cogitatione, ſermone, negemus quod ante fuimus.

The unchaſte, being converted to modeſt manners, does by his preſent chaſtity, deny his former licentiouſneſs: he that was once cowardly and timid, becoming ſtrong in fortitude, knows not his former ſelf: the unjuſt, when he comes to cultivate juſtice, denies his former iniquitous courſe: obſerving, that, not only in the times of perſecution and martyrdom, but in all our converſation, thoughts, doings, and diſcourſe, we muſt deny (renounce) what we were before.

Martial has his ingenuous or noble croſſes.

Per gemitus noſtros ingenuaſque cruces. Lib. x. ep. lxxxii.

V. 25. For whoſoever will ſave his life ſhall loſe it: and whoſoever will loſe his life for my ſake ſhall find it.

I am ſafe, ſays Dinarchus, in Plaut. Truculent. act. iv. ſc. 1. becauſe I periſh; and were I not to periſh, I ſhould be undone.

Salvos ſum quia pereo; ſi non peream, plane interbitem.

Compare Manilius, lib. iv. at the beginning, cited in note upon Rom. vi. 21—23.

V. 26.

V. 26. What ſhall a man give in exchange for his ſoul?

The latter part of this verſe, according to Tillotſon, Serm. vol. iii. contains the ſevere reflections men will make upon their own folly, in loſing their own ſouls for the ſake of the world; and is, according to him, as if it had been ſaid, What would they not give to undo this fooliſh bargain?

Would you give your life, ſays Socrates, in the ſecond Alcibiades, for the territories of all the Greeks and barbarians? No, truly; for what uſe could I have of them, But what if you could have the uſe of them, though to your hurt, would you in that caſe decline the exchange? To be ſure: you ſee then, that we are not raſhly to accept of whatever may be offered us, or to wiſh for any thing ſimilar: ſince by this great inconvenience, may be incurred and even forfeiture made of life itſelf. Αντι γε της σης ψυχης, &c. Ορας ουν ως ουκ ασφαλες, ει τα διδομενα εικη δεχεσθαι σε, ει αυλον ευχεσθαι γενεσθαι, ει γε τις βλαπτεσθαι, &c. § 4. Select. Dial. p. 241.

Plato, in the fifth book of Laws, near the beginning, ſpeaking of the regard and honour, which every man owes to his own ſoul, ſays, that all the gold upon the earth, and under the earth, is not worthy to be laid in the balance againſt virtue. Πας γαρ ο τ' επι γης και υπο γης χρυσος αρετης ουκ ανταξιος.

Better, ſays Simplicius, in his Commentary, cap. xvi. p. 100. ed. Lond. to die of hunger with a mind free from fear and ſorrow, and having attained to the juſt perfection of our nature, than to live amidſt the higheſt plenty of all things with a mind confounded and diſcompoſed. For, ſays he, what profit (τι γαρ οφελος) would there be in the greateſt affluence of worldly goods to a man, who lives according to nature, and would rather be hurt by them. Κρεισσον γαρ εστι λιμῳ αποθανειν, &c.

CHAP.

CHAP. XVII.

V. 2. His raiment was white as the light.

In the Odyſſey, lib. xix. ver. 234. the garment of Ulyſſes is λαμπρος——ηελιος ως, bright as the ſun. And that of Venus, Hymn. in Vener. ver. 86. brighter than the pureſt flame, φαεινοτερον πυρος αυγης.

V. 5. This is my beloved Son, in whom I am well pleaſed: hear ye him.

Paucis quidem verbis, ſays Calvin, Inſtit. lib. iv. cap. viii. §7. p. 447. ejus nobis miniſterium commendavit (ſcil. Deus) quum dicit, ipſum audite. Sed quibus in eſt plus quiddam ponderis et energiæ quam vulgo exiſtimetur. Perinde enim eſt ac ſi ab omnibus hominum doctrinis abductos huic uni nos fiſteret: ab uno omnem ſalutis doctrinam petere juberet; ab uno pendere, in uno hærere. Denique (quod verba ſonant) unius voci auſcultare.

To this effect, that, though the words be few, they carry more weight and energy in them than is commonly imagined; it being, as if he had placed us under his tuition alone, and commanded us from him alone to ſeek the doctrine of ſalvation; to depend upon or liſten to only one, to adhere to one; in a word, as the very terms themſelves import, to hearken to one only.

V. 11. Elias truly ſhall firſt come (ερχεται), and reſtore all things (αποκαταστησει).

Of the change of tenſe here occurring, Mr. Hutchinſon obſerves an inſtance in Xenophon's Cyropæd. lib. iii. p. 170. ed. ej. Καταφρονησουσι και αυριον εξιασι.

Proclus, in Platon. Theolog. lib. iv. cap. xvi. p. 218. bott. has της ψυχης τον τελειον αριθμον των αποκαταστασεων, the complete number of the ſoul's reſtitutions. And ibid. cap. xxxiv. near the end, he ſpeaks of that divine number which is the

perfecter and reſtorer of all things, τελεσιουργ[illegible]——και αποκαλαϛαλικ[illegible] and of which he ſays immediately afterwards, that it is not only αποκαλαϛαλικ[illegible], but alſo γεννηλικ[illegible], not only reſtorative, but generative too.

V. 13. Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

Mr. Humphreys, in the previous Diſſertation to his Apologetics, has the following quotation from Rabbi Tancum. "There "is undoubtedly a promiſe of the appearance of a prophet in "Iſrael, a little before the manifeſtation of the Meſſiah." Some even of the learned, think that it will be Elijah the Tiſhbite himſelf; this is the vulgar opinion: others believe, it will be only a great prophet of the ſame rank with him, who will be endowed with the ſame knowledge of God, and power of declaring his name, and is therefore only called Elijah.

V. 19—21. Then came the diſciples of Jeſus apart, and ſaid, Why could not we caſt him out? &c.

Without believing that they could really work the miracle, they would not attempt it; and therefore could not to be ſure perform the cure, while they had any diſtruſt in that particular remaining: and this diſtruſt was blameable, ſince our Saviour had aſſured them by expreſs promiſe, when he ſent them out, that they ſhould have power over unclean ſpirits, and therefore prayer and faſting were proper for exciting their attention to divine promiſes, and to make them act a more conſiſtent part.

CHAP. XVIII.

V. 1. At the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven.

Compare chap. xi. ver. 11.

V. 3.

V. 3. And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

We can ſcarcely believe that Calvin had ever read this text, who, in his Inſtitutions, lib. iv. cap. xv. § 10. thus expreſſes himſelf: Atque adeo infantes quoque ipſi ſuam ſecum damnationem a matris utero afferunt; qui, tametſi ſuæ iniquitatis fructus nondum protulerint, habent tamen in ſe incluſum ſemen. Imo tota eorum natura quoddam eſt peccati ſemen, ideo non odioſa et abominabiles deo eſſe non poteſt.

Aſſuring us, that infants bring along with them their own damnation from their mother's womb. Having the ſeed of ſin in their very natures; and that therefore their natures cannot but be odious and abominable in the ſight of God.

V. 6. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milliſtone were hanged about his neck, and that he were drowned in the depth of the ſea.

For his cure, ſays Origen, in loc. Ὡς ⟨συμφερον⟩ αυτῳ ἐστι θεραπεια του κρεμασθηναι μυλον, &c.

V. 9. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell fire.

Compare Matt. v. 29.

V. 10. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

When you have ſhut your doors, ſays Epictetus, lib. i. cap. xiv. and darkened your room, by no means think of ſaying, that you are all alone; for God is within, and your own attending genius is within. Ο Θεος ενδον εστι, και ο υμετερος δαιμων εστι.

And in Dion Caſſius, we read of a genius allotted to every one, as the fulfiller of his fates. Οποιος αν εκαστω ημων δαιμων εκπληρωτης του τεταγμενου δοθη, τοιουτον, &c. Lib. xxxviii. p. 75. top. ed. Hanov.

Chriſt, ſpeaking of the angels, ſays, they always behold the face of my Father; they watch and are attentive, and with chearfulneſs expect every command of God. Hale's (Judge) Meditations upon the Lord's Prayer, p. 101.

V. 15. Moreover if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother.

Marcus Antoninus, lib. xi. § 18. ad init. amongſt other inſtructions in reference to our conduct towards thoſe who have offended us, recommends, that we ſhould conſider the relation we ſtand in to them, and that we are born for one another; τις η προς αυτους μοι σχεσις, και οτι αλληλων ενεκεν γεγοναμεν.

Compare Proverbs xxv. 9.

And Platon. Apol. Socrat. § 8. p. 17, 18. Dial. Select. where Socrates tells Melitus, that he ought not to have brought him into court for his ſuppoſed criminality, but to have admoniſhed him privately, ιδια λαβοντα διδασκειν και νουθετειν.

And in the ſixth book of Laws, Plato lays it down, that contending parties ſhould firſt appeal to neighbours and friends, which not ſucceeding, another deciſion is to be ſought. Πρωτον μεν εις γειτονας ιεναι χρη τους επικαλουντας αλληλοις, &c. Op. p. 561.

V. 17.

V. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

By this injunction, may perhaps be only meaned, that after they had told the matter with no ſucceſs to two or three friends, they ſhould lay it before a larger company: and where thoſe religious ſocieties, which are now called churches, are formed, prudence may direct the choice to that ſociety of this ſort, to which the two contending parties belong.

It is probable, ſays Dr. Collop, in his Catholic Medicine for the Diſeaſes of Charity, § 69. p. 118. all generally fancy by an audi eccleſiam, and in the commiſſion, dic eccleſiæ, what Chriſt never intended: if thy brother treſpaſs againſt thee, tell the church, viz. a company of chriſtians, and if he will not hear the church, let him be to thee as an heathen or a publican; cite him before the gentiles tribunal as thou wouldſt a heathen or a publican.

Maimonides, in his tract de Pœnitentia, cap. iii. § 21. obſerves, that there are two ſorts of traitors; one of thoſe, who deliver their neighbour into the hands of the heathen to be killed, or to be beaten; another of thoſe, who deliver their neighbour's property into the hands of heathens, or of a robber, who is as a heathen; qui eſt ſicut ethnicus.

V. 18. Verily I ſay unto you, Whatſoever ye ſhall bind on earth ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth ſhall be looſed in heaven.

The rules of peace and friendſhip, that you ſhall publiſh amongſt men ſhall be ratified, confirmed, and eſtabliſhed by ſigns, and wonders, and miracles, which you ſhall be enabled to perform, as teſtimonies from heaven of your divine miſſion. Comment. on Warburton's Alliance, p. 78.

Though of the parallel paſſage, in the ſixteenth chapter, the author gives a different interpretation: viz. that the doctrine of the goſpel would either looſen men from the vaſſalage of the ceremonial law, or leave them the bond-ſlaves of their prejudices and luſts: it would either looſen men from their idolatry and vices by their embracing that doctrine, or it would leave them the ſlaves and vaſſals of them. Ib. p. 80.

V. 23. Therefore is the kingdom of heaven likened unto a certain king (ανθρωπῳ βασιλει), &c.

Compare Luke xxiv. 19. Gr. Προφητης δυνατος εν εργῳ και λογῳ.

Upon this parable, Origen obſerves, that it muſt be a matter of great difficulty to explain it exactly according to the mind of Jeſus; and pronounces it impoſſible indeed for any man to do it, unleſs our Lord himſelf, who explained all things apart to the diſciples, ſhould, by ſome extraordinary acceſs to his mind, lead him into the knowledge of all thoſe treaſures that lie hid in it. Commentar. tom. i. p. 348, 349. Αποφαινομαι μηδενα δυνησασθαι, ει μη Ιησους——επιδημησαντος αυτου τῳ ηγεμονικῳ, &c.

V. 34, And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him.

Tortoribus tradidit, ſays Chryſoſtom, de Fato, Checo interprete, ut, quaſi medicus optimus, nequitiam animi depelleret. Valenti medicinæ non ceſſeras: ferro tibi opus de cætero et igne fuit. Vide Orat. Sex Chryſoſt. Lond. 1545. orat. iv. and of that oration p. 13.

He delivered him to the tormentors, that, as a compaſſionate and ſkilful phyſician, he might drive out the naughtineſs of his mind. Internal medicines, however powerful, have been of no avail to thee: cauſtics and inciſions therefore were to be applied.

CHAP.

CHAP. XIX.

V. 4—6. And he anſwered and ſaid unto them, Have ye not read, that he which made them at the beginning made them male and female, &c.

Thus the argument runs: God at the firſt made one man, and one woman, and he himſelf joined them together in ſo ſtrict an union, as to declare them thence forward to be but one. Why did he make no more wives for Adam than one; but that he intended it as a pattern to all poſterity? And why did he ſo expreſſly declare the ſtrict union of theſe two: but in order to the preventing either the taking in a third, or the cauſeleſs ſeparation of theſe? Bradford at Boyle's Lectures, Ser. v. p. 23, 24.

V. 5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh?

Homer, in the ſixth of his Iliad, introduces Hector, as expreſſing more concern for the fate of Andromache, than for that of Priam, or Hecuba, or any of his brethren.

Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
Οὔτε κασιγνήτων, ———
——— ——— ———
Ὅσσον σεῖο.

——— For no Trojan ſorrows yet to come
So much I mourn, not even for Hecuba,
Nor yet for Priam, nor for all the brave
Of my own brothers who ſhall kiſs the duſt,
As for thyſelf.

V. 6. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let not man put aſunder.

Wherever, ſays Origen, there is a mutual harmony and conſent between the man and the wife, the man being as the lord,

and the woman living in obedience to that precept, he ſhall rule over thee: in reference to ſuch, we may truly ſay they are no longer twain. Οτε γε ομονοια και συμφωνια, &c.

V. 8. Moſes becauſe of the hardneſs of your hearts ſuffered you to put away your wives.

Origen, in loc. explains this Σκληροκαρδιαν by infirmity and weakneſs. Ως Συμπεριφερομενοι (ſcil. νομοι) τη ασθενειᾳ των νομοθετεμενων. And again, Δια την ασθενειαν.

V. 16. And, behold, one came and ſaid unto him, Good Maſter, what good thing ſhall I do, that I may have eternal life?

God, ſays Proclus, in Platon. Theol. lib. v. cap. xx. p. 289. fills thoſe deities or divine ſouls, that are converted to him, with eternal life. Ζωης αϊδιε, &c. And lib. vi. cap. xvii. has the very expreſſion of this verſe. Having eternal life. Αιωνιαν εχουσων ζωην. And ibid. p. 393. ſpeaking of thoſe orders of being, which he ſtiles eſſences and identities; to which, he ſays, appertains eternal life, παρ' αις η αιωνιος ζωη.

V. 19. Honour thy father and thy mother: and, Thou ſhalt love thy neighbour as thyſelf.

In Ariſtotle's Ethics, lib. iv. cap. ii. at the end, we have the word, neighbour, in the ſame ſenſe, ſpeaking of certain habits, diſpoſitions, and improprieties of conduct, he ſays, Though they are bad, they are not reproachful in the eye of the world, becauſe not hurtful to our neighbour, nor extremely deformed; δια το μητε βλαβεραι τω πελας. They may not ſeem to hurt, but every bad diſpoſition muſt be, in its tendency at leaſt, injurious to ſociety, and cannot but be inconſiſtent with the perfect love of it. And lib. ix. cap. viii. towards the end, he obſerves, that the man who follows evil affections, does in ſo doing hurt both himſelf and his neighbours. Βλαπει γαρ και ἑαυτον, και τους πελας, φαυλος παθεσιν εωμενος.

Polybius,

Polybius, towards the latter end of his firſt book, has the ſame phraſeology. The deity, he ſays, bringing upon the Lybians in their turn a ſuitable vengeance, on account of the impious and iniquitous conduct they had been guilty of towards their neighbours. Τε δαιμονιε——τη προς τας πελας ασεβεια——So in lib. xv. towards the end. The things ſhe had imprecated upon her neighbours. Α κατα των πελας, &c.

The diſeaſe of the body, ſays Maximus Tyrius, Diſſert xli. hurts only the party affected, that of the mind our neighbour alſo. Νοσος ψυχης ανιαρον και τω πλησιω.

So in Dion Caſſius, lib. xxxviii. p. 85. When a man is in fear for his own, he has no time to think of invading his neighbour's. Ουδεις——των τε πελας εφιεται.

It is in the reality and truth, not in the meaſure, of the affection, that ſelf-love is the ſtandard of charity; and by looking into our own hearts, and comparing it with that undiſſembling deſire we have of felicity to ourſelves, we may judge the ſincerity of our love to our neighbour. Abernethy's Sermons on Various Subjects, vol. ii. ſerm ix. p. 228.

Cyrus, ſays Pheraulas, in Xenophon. Cyrop. lib. ii. p. 110. ſeems to me, to love thoſe whom he ſees to be brave and valiant, no leſs than he loves himſelf, ουδεν ηττον εαυτε.

Cicero, de Legibus, lib. i. § 12. obſerves, that, however incredible it may appear to ſome, it cannot be otherwiſe, but, that in a ſtate of true and genuine friendſhip, each of the parties will love himſelf no more than he loves the other, and that ſo ſoon as he wiſhes any good to himſelf more than to the other, the friendſhip muſt die of courſe, and ceaſe to be.——Tum illud effici, quod quibuſdam incredibile videatur, ſit autem neceſſarium, uti nihil ſeſe plus quam alterum diligat (vir ſap. ſcil.) quid eſt enim quod differat, cum ſint cuncta paria? Quod ſi intereſſe quid piam tantulum modo potuerit jam amicitiæ nomen occiderit, cujus eſt ea vis, ut ſimul atque ſibi aliquid quam alteri maluerit, nulla ſit.

So

So de Finibus, lib. i. near the end. Neque vero ipſam amicitiam tueri (poſſumus) niſi æque amicos et noſmet ipſos diligamus. Friendſhip is not to be maintained, unleſs we love our friends as well as we love ourſelves. And ib. Nam et lætamur amicorum lætitia æque atque noſtra et pariter dolemus angoribus. We rejoice in the joy of our friends as if it were our own, and are equal ſharers in his griefs.

And ib. lib. iii. § 19. he lays it down as a maxim, that we are to prefer the common good to our own; and that the wiſe and good man, truly knowing in the duties of civil life, will conſult the good of all more than that of any one or his own; and that the betrayer of his country, is not more to be blamed than he that deſerts the cauſe of public happineſs for the ſake of his own private ſafety and emolument; that hence the high applauſe beſtowed upon him who dies for the common good: all which, he ſays, plainly ſhews, that our country is to be dearer to us than ourſelves; cariorem eſſe patriam nobis quam noſmet ipſos.

It is therefore with reſpect to individuals, as in the foregoing paſſages, that he thus expreſſes himſelf in his Tuſculans, lib. iii. § 29. vol. ii. tom. iv. ed. Lond. Præclarum illud eſt, et, ſi quæris, rectum quoque et verum, ut eos, qui nobis chariſſimi eſſe debeant, æque ac noſmet ipſos amemus; ut vero plus, fieri nullo pacto poteſt: ne optandum quidem eſt in amicitia, ut me ille plus quam ſe amet, ego illum plus quam me. Perturbatio vitæ, ſi ita ſit, atque officiorum omnium conſequatur.

It is a brave and noble ſaying, and were you to aſk me, I ſhould ſay not leſs ſtrictly true; that with reſpect to thoſe who ought to be deareſt to us, we are to love them as well as we love ourſelves; but that we ſhould go farther than this is neither poſſible, nor even in the ſtate of friendſhip itſelf to be wiſhed for: it would introduce univerſal confuſion into human life, and the ſeveral duties belonging to it.

He

He tells us indeed, in his de Finibus, § 21. lib. iii. of ſome who did not carry the matter quite ſo far. In amicitia alii dicant, æque caram eſſe ſapienti rationem amici, ac ſuam: alii autem ſibi cuique cariorem ſuam. Yet concerning theſe, he immediately adds, that though they thought every man's own intereſt ſhould be the deareſt to him, yet they confeſt it to be totally incongruous with the rules of juſtice for any man to detract from another's intereſt or good, in order to advance his own.——Alienum eſſe a juſtitia——detrahere quid de aliquo quod ſibi aſſumat.

V. 21, Jeſus ſaid unto him, If thou wilt be perfect, go and ſell that thou haſt, and give to the poor.

Non tibi jugum, ſays Jerom to Hedibia, commenting upon the place, neceſſitatis imponit ſed poteſtati tuæ liberum concedit arbitrium. Vis eſſe perfecta et in primo ſtare veſtigio dignitatis: fac quod fecerunt apoſtoli, vende omnia quæ habes et da pauperibus:——non vis eſſe perfecta, ſed ſecundum vis tenere gradum virtutis, dimitte omnia quæcumque habes, da filiis, da propinquis; nemo te reprehendit, ſi inferiora ſecteris; dummodo illam ſcias tibi jure prælatam, quæ elegerit prima.

This is not impoſed upon you, as a yoke of neceſſity; if you would be perfect, if you aim at the utmoſt height of (moral) dignity, do as the apoſtles did; "ſell all that you have, and "give to the poor." If you don't aſpire after perfection, but wiſh only to rank in the ſecond order of proficients in virtue, then part with all, and divide it among your children and relations; no body blames you for chuſing the inferior character; only remember, that ſhe who has made choice of the higheſt, will be juſtly preferred before you.

V. 23. Then ſaid Jeſus unto his diſciples, Verily I ſay unto you, That a rich man ſhall hardly enter into the kingdom of heaven.

Great

Great riches, says Demophilus, in his Similitudes, are the same hindrances to the mind as long garments are to the body. Αι μεν ποδηρεις——αι δε υπερμετροι ουσιαι τας ψυχας εμποδιζουσιν.

Aristotle, in the fourth of his Ethics, cap. i. p. 146. observes, that it is no easy matter for a man to be rich, and at the same time of a truly generous and liberal spirit; as such a one does not seek riches for their own sake, but only that he may have to bestow, ενεκα δοσεως. Πλουσιον δε ου ραδιον, &c.

In his Rhetorics, however, lib. ii. cap. xix. § 8. he mentions it as one advantage attending riches, that they dispose men to piety. Φιλοθεοι εισι και εχουσι προς το θειον πως, πιστευοντες δια τα γιγνομενα αγαθα απο της τυχης. Having in the immediately preceding section observed, that pride and insolence are but too often the effect of them. Υπερηφανωτεροι μεν, &c.

It is a difficult thing, says Martial, for the rich not to be betrayed, in point of manners, by their money.

Ardua res hæc est opibus non tradere mores.

Lib. xi. epig. vi.

V. 24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Non dixit, ad Hedibiam, tom. iii. epist. p. 117. ad im. impossibile sed difficile: licet exemplum posuerit impossibilitatis.

St. Jerom observes, that our Saviour did not mean here a strict impossibility; though the simile he makes use of, would, if rigidly interpreted, denote it.

V. 28. Ye which have followed me in the regeneration (παλιγγενεσια), &c.

Marcus Antonin. lib. xi. § 1. uses the word, παλιγγενεσια, regeneration, to denote the periodical revolutions of the mundane system, or more especially the grand platonic year.

We

We have it ſeemingly in the ſame general reference occurring in Proclus, in Platon. Theol. lib. v. cap. xviii. p. 285, 286. or rather, perhaps, with a more immediate view to proximate, ſubordinate, and ſlighter changes in it. Προσεχεις τῃ παλιγγενεσιας δυναμεις.

Cicero, ad Atticum, lib. vi. ep. vi. applies it to a particular circumſtance in his own life, and attending his public character. Hanc παλιγγενεσιαν noſtram.

And in Quintilian's Declamat. cclx. the mode of language is made uſe of to denote a certain change of fortune and circumſtances in outward life. Renati ſunt novumque fatum quodammodo ſortiti.

The θρονος here ſpoken of, Dr. Chandler, in his Funeral Sermon for Mr. Lowman, p. 15. note, interprets of the chair of inſtruction.

V. 29. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my name's ſake, ſhall receive an hundredfold, and ſhall inherit everlaſting life.

Plato, in his Phædrus, p. 204. Op. at the bottom, obſerves, that when once the ſoul becomes truly enamoured of the ſovereign beauty, it prefers nothing beyond it; but for the ſake of it, willingly forgets mother, and brethren, and all other relations, and makes nothing of giving up a worldly intereſt, and forfeiting worldly ſubſtance, on account of it. Ουδε τινα τε καλε περι πλειονος, &c.

Ubi plane centuplum, ſays Thaulerus, Inſtitut. cap. xviii. Op. p. 605. ſaporem illum ſignificat, quem experitur is, qui aliquid pro dei gloria deſerit, abnegat, relinquit. Hic namque ſapor ſpiritalis omni illo ſapore quem rei alicujus propriæ paſſio habet longe imo centuplo nobilior eſt atque præclarior.

Interpreting

Interpreting the paſſage of that inward ſavour and reliſh which every man is ſenſible of that forſakes or relinquiſhes any thing for the glory of God; which, he ſays, is an hundredfold more valuable and excellent than any that could have ariſen from the propriety or enjoyment of the thing itſelf.

V. 30. But many that are firſt ſhall be laſt; and the laſt ſhall be firſt.

Prius intrabunt (ad fidem ſcil.) univerſæ gentes, deinceps cuncti judæi accedent; atque ita reddetur illud evangelicum, quod noviſſimi erunt primi et primi noviſſimi. Natta de Deo. lib. xiv. pl. 148. p. 2. at the top.

Interpreting here of the converſion of the gentiles prior to that of the jews.

CHAP. XX.

V. 1. For the kingdom of heaven is like unto a man that is an houſhoulder.

Maximus Tyrius, Diſſ. ix. p. 111. has ποιμην ανηρ.

V. 3. And he went out about the third hour, and ſaw others ſtanding idle in the market place.

Varro, de Lingua Latina, lib. v. towards the end, thus mentions the third hour:——Coſconius in actionibus ſcribit prætorem accenſum ſolitum tum eſſe jubere, ubi ei videbatur horam eſſe tertiam, inclamare horam eſſe tertiam: the magiſtrate ordered the crier to announce the third hour of the day. It follows, itemque meridiem et horam nonam. Likewiſe noon and the ninth hour.

Compare ver. 5.

V. 6. And about the eleventh hour he went out.

Martial, lib. xi. epig. lx. l. penult. mentions the eleventh hour.

Undecima laſſus cum jam diſcederet hora.

V. 8.

V. 8. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt.

Hic non unius temporis, ſays Jerom, adverſ. Jovinian. lib. ii. p. 65. top, tom. ii. et unius ætatis homines deſcribuntur, ſed ab exordio mundi uſque ad finem: vocationum ſacramenta ſunt diverſarum. Prima hora vocatus eſt Abel et Seth, tertia Enoch et Noe, ſexta Abraham, Iſaac, et Jacob, nona Moyſes et prophetæ, undecima gentium populus: cuiprimo redditur mercès, quia in crucifixum credens dominum difficultate fidei magnitudinem meruit præmiorum.

Here we have not the deſcription of the men of one time, but of mankind from the beginning to the end of the world. Abel and Seth, were called at the firſt hour; Enoch and Noah, at the third; at the ſixth, Abraham, and Iſaac, and Jacob; at the ninth, Moſes and the prophets; at the eleventh, the gentiles. To whom the hire is firſt given, becauſe believing in a crucified Lord; by the difficulty of their faith, they merited a greatneſs of reward.

V. 9, 10. And when they came that were hired about the eleventh hour, they received every man a penny, &c.

Sola profecto intentione poteſt quis uno die plus promereri quam alius quiſpiam toto anno. In vineam laboraturus ſero venit, qui hora diei penultima venit, non minus tamen denarium accepit quam qui a primo mane in ſerum veſperum ſudarunt. Aliud eſt operam impendere prolixam, aliud intentam. Non tam ſpectat Deus, quamdiu quis laborarit, ſed quam bene.

Drexelius, de Recta Intentione, lib. ii. cap. vi. quæſt. v. p. 242, 243. to this purpoſe; that by purity and ardour of intention, only one man may do more in one day upon a moral calculation, than another in a whole year: that the labourer

in

in the vineyard, who came into it at the eleventh hour, received a penny as well as they who had been working in it from morning to night: that long labour is one thing, intenſe labour another: and that God regards, not ſo much how long a man labours, as how well.

Thoſe that were called at the firſt hour, ſays Fenner, in his Danger of deferring Repentance, ap. Divine Meſſage, p. 76. came in at the firſt hour; and they that were called at the third hour, came in at the third hour; and they that were called at the ſixth and ninth hour, came in at the ſixth and ninth hour.

V. 9. They received every man a penny.

Unus autem denarius, ſays Jerom, ibid, non unum eſt præmium, ſed una vita et una de gehenna liberatio.

The one penny given to all, does not denote preciſely the ſame reward; but only the ſame happy life in general, and deliverance from hell.

We have this ſenſe too very well expreſſed in the Catechiſmus ad Ordinandos, pa. i. p. 107, 108. Neque enim ex parabola patris familias reddentis eundem denarium operariis, quorum alii aliis plus laboraverant, colligitur æqualitas beatitudinis formalis ſeu viſionis, ſed duntaxat inferendum eſt, eodem objecto beatifico omnes fruituros per totam æternitatem, quæ erit communis omnibus: viz. not a ſtrict æquality, but only the enjoyment in common of the ſame beatifying object.

V. 11. And when they had received it, they murmured againſt the good man of the houſe.

With reſpect to the murmurers here mentioned, ſays Drexelius, de Vitiis Linguæ, cap. xxxix. begin. Fœdi ſputatores, de quibus vere dixeris, qui plurimum murmurant, minimum laborant. Lingua tam prompti, manu plerumque tardi ſunt.

Foul-mouthed beſpatterers, concerning whom, you may truly ſay, they that murmur moſt, labour the leaſt; they that are ſo ready with their tongues, are for the moſt part but ſlow with their hands.

V. 15.

V. 15. Is thine eye evil, becauſe I am good?

Different things, ſays Marcus Antoninus, lib. viii. § 43. delight different perſons. For my own part, this is my content and higheſt joy, to have a ſound mind, averſe to no man, or to any human thing: but looking with a benign and placid eye upon whatever happens, and making the beſt of every thing. Παν ευμενεσιν οφθαλμοις ορωνλα, και δεχομενον, &c.

V. 16. Many be called, but few choſen.

Varro de Re Ruſtica, lib. i. cap. liv. applies the word, election, to the gathering in of the vintage. In vindemiam diligentius uva non ſolum legitur ad bibendum, ſed eligitur ad edendum; itaque lectius defertur in forum vinarium——electa in ſecretam corbulam.

The grape is not only gathered in for drinking, but there is a choice made for eating, and the elect grape thrown into a ſeparate baſket.

Exactly to the ſenſe of this verſe, Plato has his obſervation, in the Phædo, p. 1186. that there are many wand-bearers, but few Bacchuſes.

And Mr. Forſter, p. 370. in his note upon this paſſage of the philoſopher, cites Clemens Alexandrinus, as pointing out the parallel.

Pliny, in his Natural Hiſtory, lib. vii. cap. xxx. ſpeaks of the elect works of Cicero's conſulſhip. Sed quo te, M. Tulli, piaculo taceam? Quove maxime excellentem inſigni prædicem? Quo potius quam univerſæ populi illius gentis ampliſſimo teſtimonio, et e tota vita tua conſulatus tantum operibus electis?

In this language expreſſing the peculiar ſplendor of his conſulſhip, as diſtinguiſhed from the reſt of his life.

Lectos Cere viros, lectos Cortona ſuperbi
Tarcontis domus et veteres miſere Graviſcæ.

Sil. Ital. lib. viii.

And ibid.

Lectos venturo formabat Scipio bello.

And lib. x. near the end,

——— Raptim delecta juventa,

Servitia armentur.

And

—— Electa manus greſſu fert dicta citato. Lib. xi.

An elect (ſelected, choſen) band carry the meſſage.

And ibid.

——— Lectam ſorte parabant

——— —— ——— pubem.

And

Aſt delecta manus jungebat fœdera Pœno.

Pliny, lib. xvi. cap. lxiv. ſpeaking of a plane tree remarkable for its bulk, ſays, Magnitudine electa eſt. And onward in the ſame book he tells us that the miſletoe, growing upon an oak, was looked upon by the Druids as the ſign of an elect tree. Signumque eſſe electæ ab ipſo deo arboris: adding eſt autem id rarum admodum inventu; but it is very rarely to be found.

V. 20, 21. Then came to him the mother of Zebedee's children with her ſons, worſhipping him, and deſiring a certain thing of him, &c.

So ſays the Homeric Thetis.

Ζευ πατερ,——

Τιμησον μοι υιον—— See Iliad. lib. i. ver. 505—510.

Father of all,——

Exalt my ſon.

V. 22. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able.

Vide Spenſer's Faerie Queen, book v. cant. i. § 15.

V. 28.

V. 28. To give his life a ranſom for many.

In behalf of many. Vide chap. xvii. 27. Ἀντὶ ἐμοῦ καὶ ὑμῶν.

V. 32. And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you?

The meaning, ſays Origen, in loc. I take to be this; ſhew, ſignify what you would have, that the people coming out of Jericho, and following me, may hear and ſee what is done. Ὅπερ τοιοῦτον εἶναι νομίζω, &c.

CHAP. XXI.

V. 2. Ye ſhall find an aſs tied, and a colt with her: looſe them, and bring them unto me.

Xenophon, in his Lacedemonian Republic, mentions it as one of the laws of Lycurgus, that if a ſick man, or any one, wanting a conveyance, or deſirous of making ſpeed on a journey, ſee a horſe, let him take it, uſe it well, and reſtore it. Ἢν τις ἰδὴ ἵππον, &c.

V. 7. And put on them their clothes.

Plutarch mentions it as a circumſtance of reſpect ſhewn to Cato the younger, upon a particular occaſion by the ſoldiery, that they laid their garments for him to tread upon, as he marched; ὑποβαλόντων τὰ ἱμάτια τοῖς ποσὶν ἢ βαδίζοι. Vit. p. 764. C.

Their upper garments, ſays Worthington, on Chriſtian Love, chap. ii. of Select Diſcourſes, p. 230. (ſo he ſays in the margin ἱμάτια ſignifies, being diſtinguiſhed from χλῶνες,) and they who did this were a very great multitude, ſays St. Matthew. The apoſtles, for the more commodious ſitting of Chriſt, and that the beaſts which carried their Lord, might not be without furniture, caſt their garments on them. And the people did not fall ſhort of the apoſtles, but, rather, outdid them in ſpreading their garments in the way. Both high and low, rich

and poor, had ſo ſtrong a paſſion for Chriſt, that to expreſs their higheſt regard and devotion to him, they could not forbear to pull off their better garments, and with them, inſtead of rich hangings and tapeſtry, to adorn the way, as he paſſed from Mount Olivet to Jeruſalem; or to lay them inſtead of carpets, as not too good for the beaſt to tread upon, on which he rode.

V. 8. Others cut down branches from the trees, and ſtrawed them in the way.

As ſome, ſays the doctor, ibid, and p. 240. had ſtripped themſelves of their better apparel for the garniſhing of the way, ſo others make haſte to borrow out of nature's wardrobe, from the trees, now in their freſh and gay clothing, for the adorning of the way as he went along; not as ſome have imagined for the people to make them little tabernacles and booths by the way, as they uſed to do at the feaſt of tabernacles. But yet that there was ſomething done now agreeable to the joy at that feaſt, may appear from the next particular: viz. 3. that much people, when they heard that Jeſus was coming to Jeruſalem, (coming in this ſolemn manner,) took branches of palm-trees, &c. Theſe palm-branches they carried in their hands in token of joy and triumph.

Herodian, lib. i. § 18. mentions the ſtrewing of garlands and flowers, as one circumſtance attending the joyful reception of the emperor Commodus by the Romans. Στεφανων και ανθεων βολαις υποδεχονλο.

And we have the like obſerved by the ſame hiſtorian, lib. viii. § 18. concerning the reception of Maximus by the people of Aquileia. Εφυλλοβολεινλο τον Μαξιμον. They ſprinkled him with leaves.

V. 12. And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves.

Origen

Origen ſpeaks here of thoſe, who boaſting to ſit in Moſes's chair, ſell whole churches of doves, by committing the care of them to improper perſons; as likewiſe of thoſe who being entruſted with the monies of the church, enrich themſelves by abuſing that truſt; applying the language, likewiſe, to all in general, whoſe thoughts are in a manner wholly employed about buying and ſelling, and the like worldly matters, ſeldom addicting themſelves to prayer and other religious exerciſes. Comment. tom. i. p. 442. B. et p. 443. A. B. Νομιζω αρμοζειν, &c. Ουτοι εισιν οι πωλουντες, &c.

Selden, de Diis Syris, ſyntag. ii. cap. iii. p. 276. tells us, he had learned from Ferdinandus Polonus, that the keepers and ſellers of pigeons were looked upon as men of infamous character among the jews, and held in no better eſtimation than thieves, gamblers, and the like; mentioning at the ſame time the opinion of Scaliger, that the perſons here ſpoken of were thoſe who taught pigeons to fly and carry meſſages.——Inter infames fures nempe, &c. cenſebantur.——Scaliger eos intelligit in Evangelio——

V. 13. And ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.

In Quintilian. Declamat. No. cclxv. we have as follows: Sane petulantia aliis locis mediocrem habeat reprehenſionem, in templo vero in quo verbis parcimus, in quo animos componimus, in quo tacitam etiam mentem noſtram cuſtodimus, pulſare, velut in ſolitudine, velut in ſecreto quodam, non eſt ferendum.

Let inſolent behaviour, in any other place meet with (if you pleaſe) but a moderate reproof; but in the temple, where we are ſo ſparing of our words, where we compoſe our minds, where we keep a guard even upon our moſt ſecret thoughts, the ſtriking another, as if in ſome bye and ſolitary place, is a thing not to be borne.

And again, In templo pulſaſti hominem, rem petulantem feciſti inter ſacra, feciſti religioſiſſimo loco.

Den of thieves, an expreſſion, that was probably uſed by our Lord, in alluſion to the rocky caves or dens in the mountainous parts of Judæa, which were often the receptacles of thieves and robbers. Bp. Smallbrooke's Vindication of our Saviour's Miracle's, cap. iv. p. 168. vol. i.

V. 19. And when he ſaw a fig tree in the way, he came to it, and found nothing thereon, but leaves only.

Pliny, in his Natural Hiſtory, lib. xiii. cap. v. mentioning two kinds of the larger cedar, ſays, Quæ floret fructum non fert, frugifera non floret, that which flowers bears no fruit, the fruit bearing one does not flower. And cap. vii. ſpeaks of a fig-tree, that emits its germs without any leaves, germinata emittit ſine ullis foliis.

V. 28—31. But what think ye? A certain man had two ſons; and he came to the firſt, and ſaid, Son, go work to day in my vineyard, &c.

Says Sòcrates to his friends, in the Phædo, Select. Dial. if you take care of yourſelves, every thing will go well with you, whether you make me any promiſes about the matter or not; but, if hereafter you ſhall neglect, and be unwilling to govern yourſelves by the rules I have laid down, though you make me ever ſo many promiſes now, you will be never the better for them. Υμων αυτων επιμελουμενοι, &c. Εαν δε υμων μεν αυτων αμελησε, &c.

CHAP. XXII.

V. 2—4. The kingdom of heaven is like unto a certain king, which made a marriage for his ſon, &c.

In

In the Homeric ſhield, Iliad, lib. xviii. ver. 491. we have the ſame union of nuptials and feſtivity.

——Εν τη (πολει) μεν ρα γαμοι τ' εσαν ειλαπιναι τε.

Κεκλημενοι εις γαμους, called to a wedding, is the phraſe with Theophraſtus. Ethic. Charact. cap. xiii.

V. 10. So thoſe ſervants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts.

Abſit autem, ſays St. Auſtin, de Fide et Operibus, cap. xvii. ut ſic intelligamus quod ſcriptum eſt, ad convivium nuptiarum adductos quos invenerunt bonos et malos, ut eos adduxiſſe credantur, qui ſe malos perſeveraturos profeſſi ſunt——Sed——adduxerunt ſervi bonos et malos, ſive qui laterent, ſive qui jam adducti et intromiſſi apparerent. Sive bonos et malos dictum eſt ſecundum quandam humanam converſationem, in qua etiam hi qui nondum crediderunt vel laudari vel vituperari ſolent.

[When it is written, that good and bad were introduced to the feaſt, we are not, obſerves Auſtin, to underſtand the latter of thoſe who would perſevere in vice: but the language intimates, that the ſervants brought in ſuch whoſe characters were not known to them, or did not appear till after they joined the banquet. Or it is a colloquial phraſe, to expreſs the praiſe or blame, which attached to them who had not yet believed.]

V. 12. And he ſaith unto him, Friend, how cameſt thou in hither not having a wedding garment? And he was ſpeechleſs.

Dionyſius Halicarn. in the dedication of his book De Structura Orat. compares it to the veſtment preſented by Helena to Telemachus, againſt his wedding day. Ως εκεινη εφη διδουσα——τον πεπλον.

Spartianus, in his Life of the Emperor Severus, at the beginning, tells us he had this omen of the empireſhip: being invited to ſup with the then emperor, he went in his mantle, or ſhort cloak, whereas he ought to have gone in his gown, upon which he was immediately furniſhed with a gown worn by the emperor himſelf, in his preſidential character. Habuit etiam aliud omen imperii. Quum rogatus ad cœnam imperatoriam, palliatus veniſſet, qui togatus venire debuerat, togam præſidiariam ipſius imperatoris accepit.

Somewhat ſimilar to which, we are told, by Capitolinus, in his Life of that other Emperor Maximinus the Younger, that, when he was but a boy, being invited, out of reſpect to his father, by the emperor Alexander Severus, to ſupper, not having a cœnatorial, or ſupper gown, he was accommodated with one belonging to the emperor himſelf. Ipſe puerulus, quum ad cœnam ab Alexandro eſſet rogatus in partis honorem, quod ei deeſſet veſtis cœnatoria; ipſius Alexandri accepit.

V. 13. Caſt him into outer darkneſs.

From the plague of darkneſs inflicted on the Egyptians, ſays Mr. Hobbes, in his Leviathan, part iii. cap. xxxviii. p. 243. of which it is written, Exodus x. 23. they ſaw not one another, neither roſe any man from his place for three days, but all the children of Iſrael had light in their dwellings; the place of the wicked, after judgment, is called utter darkneſs, or (as it is in the original) darkneſs without; and ſo it is expreſſed Matt. xxii. 13. where the king commandeth his ſervants to bind hand and foot the man that had not on his wedding garment, and caſt him out εις το σκοτος το εξωτερον, external darkneſs, or darkneſs without, which, though tranſlated utter darkneſs, does not ſignify how great, but where that darkneſs is to be, namely, without the habitation of God's elect.

V. 16. Thou art true, and teacheſt the way of God in truth.

If

If any man, ſays Pindar, in the third of his Pythian Odes, p. Op. Bowyer, 145. bot. and 146. top, has in his mind the way of truth, it muſt ſurely become ſuch an one to take in good part whatever befals him from the bleſſed gods.

——— Ει
Δε νοῳ τις εχει
Θναΐων αλαθειας οδον,
Χρη προς μακαρων •
Τυγχανοντ' ευτασχεμεν———

V. 20, 21. And he ſaith unto them, Whoſe is this image and ſuperſcription? &c.

Exactly with the like moral application of the ſimile, Epictetus, lib. iv. cap. v. delivers himſelf, Such a one has loſt the native characters of the human mind. We look for the genuine impreſſion upon the coin, which, if we find, we approve, if not we reject it. What mark has this piece of money? Trajan's. Bring it here. Nero's. Away with it, 'tis good for nothing. What note, or character, or impreſſion, does this man's temper and diſpoſition carry upon them? Is he mild, ſociable, tolerant, and loving, bring him here: I embrace him: he ſhall be a citizen, a neighbour, a companion: but bring me none of your Neronian coin. Is he a man of anger, reſentful, moroſe, one that, without any reaſon or provocation, would ſtrike the next man he meets? What would you call this a man? Are we to judge of things by the outward form? You may as well ſay, that an apple made of wax has the ſmell and taſte of a real apple. Nor will a mere outward perigraphy ſuffice: a noſe and a pair of eyes is not enough to conſtitute a man: but we muſt look into the views and determinations of his mind.—Τις χαρακτηρας, ις εχων εν τη διανοια εληλυθεν. P. 390, 391.

In the Cyropædia of Xenophon, lib. v. p. 267. the language is, Go, and having rendered to the Magi the things that are the gods, and provided ſufficiently for the army, let Gobrias have the reſt. Ιτε——τα των θεων αποδοντες, &c.

V. 30.

V. 30. For in the reſurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Κλεος δε σον μεγιϛον εκ τηνων προμοι
Λοιβαισι κυδανουσιν αφθιτοις ισον.

Lycophron. p. 180.

Henceforth thy greateſt glory, equal to the immortals,
Shall Theban chiefs in their libations celebrate.

In the future ſtate, ſays Maimonides, de Pœnitentia, cap. viii. § 3. nothing corporeal or material, has place; but only the ſouls of the juſt diveſted of body, and like to the miniſtering angels; and as there is no body there, ſo there will be no food, nor drink, nor any of thoſe things which human bodies ſtand in need of in this world: nor will any of the accidents of body taking place in this world, be found there; ſuch as ſitting, ſtanding, ſleep, death, grief, laughing, or the like. For the ancient wiſe men have ſaid, that in the future age, there is neither food, nor drink, nor cohabitation; but that the juſt ſhall ſit adorned with crowns, and taking in their pleaſure and delight from the ſplendor of the Divine Majeſty. Nihil corporeum aut materiale, &c. Obſerving, in the following ſection, that in this ſaying of the wiſe men, the terms ſitting and crowns, are to be underſtood in a figurative ſenſe.

V. 32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob: God is not the God of the dead but of the living.

Signifying, ſays Juſtin Martyr, upon the original paſſage in Exodus, that theſe men, though dead, ſtill remained and were Chriſt's men. Σημαινικον τε και απωθανονλας εκεινους μενειν, και ειναι αυλε τε Χριϛε ανθρωπους.

V. 35—40. Then one of them, which was a lawyer, aſked him a queſtion, tempting him, and ſaying, &c.

The

The queſtion was entrapping, ſays Dr. Evans, Chriſt. Temper, vol. ii. ſerm. viii. p. 159, 160. Our Lord, in order to ſhew the man's vain curioſity, and that thoſe great branches of our duty, require, rather, our obſervation than that we ſhould ſet them up in competition with one another, cites two paſſages out of the Old Teſtament, which contain the ſum of both tables. If he had only recommended the firſt table, the Phariſee might have repreſented him as making light of the ſecond, or have excuſed his own neglect of it by Chriſt's example: the ſecond is like unto it, not only becauſe it may be ſummed up as the firſt, in love; but as it is preſcribed by the ſame authority, and made by the great lawgiver as indiſpenſably neceſſary as the other.

Only let care be taken, ſays Maximus Tyrius, Diſſ. xxxviii. at the end, that the divinity be preſent to our minds, and then, if Phidias's art excites the Greeks to the remembrance of God; if the reverence they pay to animals, anſwers the ſame end to the Egyptians; a river to others, and fire to others; I blame not the variety, only let them know, and love, and remember him. Θειον εις γνωμην εσω μονον, &c.

See Sermon intituled, The Britiſh Vine. ap. Sermons on Public Occaſions, 1761. p. 300.

Ptolemy, ſays Polybius, lib. iv. near the middle, p. 123. laſt line inclining to the Rhodians, with the whole bent of his choice, κατα την ολην αιρεσιν.

Epictetus comes ſtill nearer to the phraſeology of the preſent paſſage, when he ſays, lib. iii. cap. xxii. p. 310. at the top, If a tutor, or public teacher, ſuffer himſelf to fall into miſcarriages, how can he with intire confidence (εξ ολης ψυχης, with all his ſoul,) preſide over others?——Επιθαρρειν οιον τε εστιν εξ ολης ψυχης, &c.

And Marcus Antoninus, lib. iii. § 4. Ασπαζομενον εξ ολης της ψυχης τα συμβαινοντα, embracing with all his ſoul whatever befalls. So lib. iv. § 31. The reſt of thy life paſs, as one that

that haſt committed thyſelf, and all thy concerns, with thy whole ſoul, εξ ολης της ψυχης, to the gods. So lib. xii. § 29. To do juſtice, and to ſpeak truth with all the ſoul, εξ ολης της ψυχης.

To love with the heart and mind, is Plautinian too.

Neminem hodie mage amat corde atque animo ſuo.

Truculent. act. i. ſc. 2.

Compare Epictetus, lib. iii. cap. xxii. p. 310. Θαρρειν—εξ ολης ψυχης.

Ariſtotle too, in his Ethics, lib. ix. cap. iv. near the beginning, ſpeaks of deſiring with all the ſoul, κατα πασαν την ψυχην.

Heart and mind is Homer's phraſe. Odyſſ. lib. xxi. ver. 198.

Ειταϑ' οπως υμεας κραδιη ϑυμος τε κελευει.

All our ſtrength and heart, ſays Mr. Steele, in his Antidote againſt Diſtractions, cap. iv. § 3. p. 45, 46. is too little for this buſineſs (ſcil. communion with God in ordinances); all our underſtanding too little to apprehend his rare perfections; all our affections too weak and ſhallow, to love, embrace, and delight in him. Hence Mark xii. 33. we are obliged to love and ſo to ſerve the Lord our God with all our heart, and with all our ſoul, and with all our ſtrength, that is with every faculty of the ſoul, and with the utmoſt ſtrength of every faculty.

Epictetus, lib. ii. cap. xvi. p. 217. ſpeaking of Hercules, obſerves, that by his activity and extenſive benevolence, he acquired an abundance of friends and pleaſing aſſociates; but, he immediately adds, there was nothing dearer to him than God; αλλ' εδεν φιλτερον τε Θεε.

Amongſt the higher natures, ſays Hierocles, in Carm. Pythag. Needham. edit. p. 34. the firſt and the beſt is the creating deity, beyond all compariſon to be loved, and preferred beyond all beſides; ασυγκριτως των παντων προτιμωμενος.

Cum

Cum itaque amor Dei ſumma hominis fælicitas ſit et beatitudo, et finis ultimus et ſcopus omnium humanarum actionum, ſequitur eum tantum legem divinam ſequi, qui Deum amare curat non ex timore ſupplicii, neque præ amore alterius rei, ut deliciarum, famæ, &c. ſed ex eo ſolo, quod Deum novit, ſive quod novit Dei cognitionem et amorem ſummum eſſe bonum. Legis igitur divinæ ſumma, ejuſque ſummum præceptum eſt, Deum ut ſummum bonum amare; nempe, ut jam diximus, non ex metu alicujus ſupplicii et pœnæ, nec præ amore alterius rei qua delectari cupimus. Hoc enim idea Dei dictat, Deum ſummum eſſe noſtrum bonum, ſive Dei cognitionem et amorem finem eſſe ultimum, ad quem omnes actiones noſtræ ſunt dirigendæ. Homo tamen carnalis hæc intelligere nequit, et ipſi vana videntur, quia nimis jejunam Dei habet cognitionem, et etiam quia in hoc ſummo bono nihil reperit quod palpet, comedat, aut denique quod carnem, qua maxime delectatur, afficiat, utpote quod in ſola ſpeculatione et pura mente conſiſtit. At ii, qui norunt ſe nihil intellectu et ſana mente præſtantius habere, hæc ſine dubio ſolidiſſima judicabunt. Spinoza, ap. Tractat. Theol. Politic.

[Since the love of God is the higheſt happineſs of man, and the ultimate end and aim of all his actions, it follows, that he only fulfils the divine law, who loves God not from fear, or on account of any other good, as pleaſure, fame, or the like; but from this principle, that he knoweth and is convinced, that the knowledge and love of him is the chief good. The great precept, the whole of the divine law, is to love God, as our chief good; not, as we have ſaid, from the fear of puniſhment, or for the ſake of any other object, in which we deſire to delight ourſelves. The idea of God dictates, that he is the ſupreme good, and that to the knowledge and love of him all our purſuits ſhould be directed. The carnal man cannot underſtand this, and it appears fooliſhneſs to him, becauſe his knowledge of God is barren, and becauſe he finds nothing in this ſupreme good, that he can feel, or eat, nothing to gratify his carnal

carnal appetite; but only what conſiſts in contemplation, and delights the mind. But they who are ſenſible, that nothing in them is more excellent than mind, will, undoubtedly, look upon this as the moſt real happineſs.]

See alſo Ethices, pa. v. propoſ. xv. xvi. et epiſtol. xlix. Deum——amabo et ſalvus ero.

Ariſtotle, in his Ethics, lib. ix. cap. iv. obſerves, that a good man is affected towards his friend in the ſame manner as towards himſelf, his friend being to him another ſelf.——Προς δε τον φιλον——εχειν ωσπερ προς εαυτον.——And begins the following chapter with remarking, that benevolence is like to friendſhip. Η δε ευνοια φιλια μεν εοικεν——

Valerius Maximus, lib. v. cap. ii. No. iv. Ext. tells us, concerning Maſſiniſſa, that every body knew him to have a greater regard for the Cornelian family, and for the city of Rome, than he had for himſelf; amiciorem——quam ſibimet ipſi.

And Livy, lib. xxii. cap. xxxvii. that Hiero, king of Syracuſe, aſſured the Roman ſenate, that he was as much affected with the death of Flaminius, and the loſs of the Roman army, as he could have been by any loſs ſuſtained by himſelf, or by his kingdom.——Ut nulla ſua propria——moveri magis potuerit.

Barnabas, Epiſt. p. 249. ed. Voſſii, makes it to be one ſtep, in what he calls the way of light, to love our neighbour above our own ſoul, υπερ την ψυχην σε.

What remains, ſays Marcus Antoninus, but that till death comes we worſhip, and praiſe the gods, and do good to men? ——Θεους μεν σεβειν και ευφημειν, ανθρωπους δε ευ ποιειν;—— Lib. v. § 33. fin.

The love of God, being founded upon his goodneſs, and the care he takes of the whole creation, evidently implies and carries in it a more extenſive benevolence than the love of our neighbour. Suppoſing in the term, neighbour, to be included all the inhabitants of the earth.

V. 37.

V. 37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.

Vide Cocceium de Fœdere, cap. xii. § 376—378. p. 360—362.

CHAP. XXIII.

V. 2. The ſcribes and the Phariſees ſit (εκαθισαν) in Moſes' ſeat.

Blackwall, in his Sacred Claſſics, part i. p. 106, 107. obſerves, that the firſt aoriſt for the preſent tenſe is common in the beſt claſſics of Greece, producing one or two inſtances from Plato, and remarking too that this change of tenſe ſerves generally to expreſs a cuſtom or frequency of acting; ſometimes that a thing is ſhort-lived and ſoon paſſes away.

V. 6. And love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues.

Martial, lib. ii. epig. xxix. ridicules the affectation of appearing upon the front benches.

Rufe, vides illum ſubſellia prima tenentem,
Cujus et hic lucet ſardonychata manus, &c.

So Lib. v. epig. xiv.

Sedere primo ſolitus in gradu ſemper,
Tunc cum licebat occupare, Manneius, &c.

V. 7, 8. And greetings in the markets, and to be called of men, Rabbi, Rabbi, &c.

Maimonides de Jurejurando, cap. ii. § 17. p. 62. ed. Dithmar. mentions this form of ſalutation from the ſcholar to the maſter. Pax tibi ſit, Rabbi. Peace to thee, Rabbi.

V. 9. And call no man your father upon the earth; for one is your father, which is in heaven.

Jamblichus,

Jamblichus, in his Life of Pythagoras, cap. i. calls him the prince and father of the philoſophy which he taught; τον αρχηγον και πατερα.

In the ſame ſenſe, Proclus, in Plat. Theol. lib. iv. cap. xvi. p. 216. end of firſt paragraph, uſes the terms fathers and forefathers, πατερες και προπατορες.

V. 11. But he that is greateſt among you ſhall be your ſervant.

It is the duty of a prince, ſays Gaſſendi, (ſee his Morals, by Bernier, book ii. cap. v. p. 231, 232.) to propoſe to himſelf no other reward of his cares and labours, but the glory of governing well, the gratitude, the reſpect, and affections of his ſubjects. How well was Trajan rewarded, when he heard the applauſes of all the people, who cried out with a loud voice, May the gods love thee, as thou loveſt us! for who can be happier than we, who need not wiſh that our prince ſhould love us, but only that the gods ſhould bear us equal affection as our prince doth! Timoleon alſo, owned himſelf ſufficiently requited, when walking abroad, he heard the like acclamations of the people, full of love and veneration. Therefore princes act with little wiſdom, or, rather, very imprudently, who being deſirous of glory, endeavour to purchaſe it by any other means than by doing good to their people, and by deſerving their affections: for the applauſe gained by other methods, is accompanied with contempt, hatred, and execrations of the common people, and deſerves to be called infamy. Excellent and admirable was the ſpeech of Xunus, emperor of China, to his ſon Yaais, who, according to the relation of Martinius, lived two thouſand two hundred and fifty-eight years before the birth of Chriſt: Take, ſaid he, when he was dying; this ſceptre due to your virtue and merits: remember that you are the father of your people, that you are to deal with them as with your children; that the people are not born to ſerve you, but that you are born and deſigned to ſerve them; and that a king is alone raiſed up above all the reſt, that he might alone be able to ſerve all.

V. 12.

V. 12. And whoſoever ſhall exalt himſelf ſhall be abaſed; and he that ſhall humble himſelf ſhall be exalted.

Do you ſee, ſo we have it in Herodotus, lib. vii. p. 246. how God ſtrikes the taller animals with his thunder, and cauſes them to diſappear; while the ſmall ones are not at all affected by it? Do you ſee, how the loftieſt houſes and the higheſt trees are in a like manner thunder ſtrucken? For God loves to amputate and cut ſhort whatever riſes thus ſuperior. Ορᾳς ως——κεραυνοι ο Θεος——Φιλεει γαρ ο Θεος τα υπερεχοντα παντα κολαζειν. This is immediately illuſtrated, agreeably to the tenor of the diſcourſe, by the failure or defeat of a mighty army, though going out againſt but a ſmall one: for it is immediately added, God ſuffers not any to have a high thought but himſelf. Ου γαρ εᾳ φρονεειν αλλοϊ μειγα ο Θεος η εωϋτον.

Xenophon, in his Lacedemonian Republic, Op. p. 540. ſpeaks of thoſe who being in the higheſt rank gloried in being humble, (τῳ ταπεινοι ειναι μεγαλυνονται,) and in running, inſtead of walking, to execute the commands of a civil magiſtrate.

V. 20—22. Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

Vide chap. v. ver. 34. note.

V. 23. Ye pay tithe of——cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith.

That we meet ſo often, ſays Sir Thomas Brown, in his Miſcell. Tracts, No. i. p. 22. with cummin ſeed in many parts of ſcripture, in reference unto Judæa, a ſeed ſo abominable at preſent to our palates and noſtrils, will not ſeem ſtrange unto any, who conſider the frequent uſe thereof among the ancients, not only in medical, but in dietetical uſe and practice; for

their diſhes were filled therewith; and their nobleſt feſtival preparations in Apicius, were not without it: and even in the polenta and parched corn, the old diet of the Romans, (as Pliny recordeth,) unto every meaſure, they mixed a ſmall proportion of linſeed and cummin ſeed. And ſo, ſays he, referring to the preſent verſe, cummin is juſtly ſet down among things of vulgar and common uſe.

Vide Theophraſt. Eth. Charact. cap. xi. et Plin. Nat. Hiſt. lib. xix. cap. vii. et cap. viii. towards end. lib. xx. cap. xv. et alibi.

Sub fidei vocabulo, ſays Calvin, commenting upon this paſſage, Inſtitut. lib. ii. cap. viii. § 52. mihi non eſt ambiguum quin veritatem erga homines deſignet. Signifying, that by faith here he underſtood veracity towards men.

Εν τᾳ γαρ (ſcil. Corintho) ευνομια ναιει, κασιγνηται τε, δικα πολιων
Ασφαλες βαθρον, και ομοτροπος ειρανα——

Pindar. Olymp. Od. xiii. near begin.

Here dwells equity with her ſiſters; juſtice, that firm prop of ſtates, and peace of manners ſimilar.

Imitated by Horace, Od. xxiv. lib. i.

—— Cui pudor, et juſtitiæ ſoror,
Incorrupta fides, nudaque veritas,
Quando ullum invenient parem?

Fœdera mortales ne ſævo rumpite ferro,
Sed caſtam ſervate fidem—— Sil. Ital. lib. xiii.

Keep faith (faithfulneſs) inviolate.

So Valerius Flaccus, lib. v.
Sed me nuda fides ſanctique potentia juſti
Huc tulit.

Compare Luke xi. 42.

Then

Then, ſays Quintilian, will human kind be for ever ſafe, when love and faith ſhall be ever kept in remembrance. Declamat. No. cclvii. p. 44. at the bottom, ed. Lutet. Ita demum tutum perpetuumque eſſe humanum genus, ſi amor ac fides nullam habuerint oblivionem.

Πιστις ηθους, integrity or fidelity of manners, is one part of the character aſcribed to Pompey by Plutarch. See Vit. a Plutarch. ſub init.

V. 25, 26. Wo unto you, ſcribes and Phariſees, hypocrites! for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſs, &c.

Compare Plutarch. Sympoſ. lib. vi. Op. Moral. p. 719. Τι δε των εκτομματων, &c.

V. 27. Wo unto you, ſcribes and Phariſees, hypocrites! for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanneſs.

Demophilus, has one or two ſimiles not altogether unlike to this. Flattery, ſays he, is like to painted armour; it may pleaſe, but affords no uſe. Εοικεν——γραπτη πανοπλια——τερψιν——εχει, χρειαν——αδεμιαν παρεχεται. Again, boaſting and gilded arms have this in common, that in neither is there a correſpondence of the inſide to that which is outward.——Ουκ ομοιὰ εϛι τα εντος τοις εκτος. Similitud. p. 501. ap. Max. Tyr.

V. 35. That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel unto the blood of Zacharias ſon of Barachias, whom ye ſlew between the temple and the altar.

Xenophon, in his Grecian Hiſtory, lib. iv. Op. p. 407. at the top, ſpeaking of certain deſperadoes, obſerves, in aggravation of the crime he is going to mention, that whilſt legal executions were avoided during a feſtival, theſe men had choſen to execute their murdering purpoſe on the laſt day of the Euclean feaſt. Αν νομῳ τις καταγνωσθῃ επι τους βωμους——And, even at the very altars, profaning the temples of the gods. Εσφατλον προς τοις ιεροις.

CHAP. XXIV.

V. 19. And wo unto them that are with child, and to them that give ſuck in thoſe days!

Joſephus, in the ſixth book of his Judaic War, cap. iii. ſect. 8. tells us of a woman that being one of the beſieged in Jeruſalem, killed her own ſon, a ſuckling at her breaſt, prepared his fleſh for food, and eat of it.——Το τεκνον, ην δε αυτη παις υπομασιος, αρπασαμενη, &c.

V. 24. They ſhall deceive the very elect.

By the elect, poſſibly, we are to underſtand the apoſtles.

Juſtin Martyr, in his Dialogue, ſpeaking of thoſe whom the Jews ſent into different parts of the world to vilify the chriſtians, ſpeaks of them under this very term, ανδρας εκλεκτους——εκλεξαμενοι——

V. 28. For whereſoever the carcaſe is, there will the eagles be gathered together.

Compare Job chap. xxxix. ver. 30. five ult.

V. 29. Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken.

Sol auroram videt occiduus,
Tenebraſque jubet ſurgere nondum

Nocte

Nocte parata; non ſuccedunt
Aſtra, nec ullo micat igne polus,
Nec luna graves digerit umbras.

Senec. Thyeſt. chor. act. iv.

The morning is a ſetting ſun;
Bids darkneſs riſe, ere night comes on.
The ſtars forget their turns;
No polar light is ſeen; nor ſhadows from the moon.

Statius, in his Thebaid. lib. x. not far from the beginning, has the expreſſion of the ſtars falling. And in deſcribing a tremendous darkneſs;

Pluraque laxato ceciderunt ſidera cœlo,

V. 30, 31. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory, &c.

Pliny, in his Natural Hiſtory, tells us, that, according to report tranſmitted, in the Cimbrian wars, the noiſe of arms, and the ſound of a trumpet, were frequently heard in the air: and, that in the third conſulate of Marius, there was in the air an appearance to the eye of arms, as in a fight, or actual engagement, and of a defeat. Armorum crepitus et tubæ ſonitus auditos e cœlo Cimbricis bellis accepimus: crebroſque et prius et poſtea. Tertio vero conſulatu Marii——ſpectata arma cœleſtia——inter ſe concurrentia——pulſis quæ ab occaſu erant. Lib. ii. cap. 1.

V. 38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

——Dum bibimus; dum ſerta, unguenta, puellas
Poſcimus; obrepit non intellecta ſenectus.
Juvenal. Sat. ix. ver. 128, 129.

While we drink; and chaplets, ointments, gifts,
We call for; old age, unperceived, creeps upon us.

V. 44. Therefore be ye alſo ready; for in ſuch an hour as ye think not the Son of man cometh.

It is one part of the character given of Pollius by Statius, Sylv. lib. ii. that his laſt day would not find him in the confuſion of outward things; but ready to go.

—— Dubio quem non in turbine rerum
Deprendet ſuprema dies, ſed abire paratum.

V. 46. Bleſſed is that ſervant, whom his lord when he cometh ſhall find ſo doing.

If there be any thing, ſays Epictetus, lib. iii. cap. v. which you would rather be found doing, when ſickneſs and death ſhall overtake you, do it: for my part, I wiſh to be found, in ſuch an hour, cultivating my mind and temper, ſo as that I may be able to proceed with greater freedom in the practice of virtue, according to the choice I have already made. Η τι εχεις τουτου χρειττον πθιων καταληφθηναι; Ποιει εκεινο. Εμοι μεν γαρ καταληφθηναι γενοιτο μηδενος αλλου επιμελεμενω, η της προαιρεσεως της ημης, ιν' απαθης, ιν' ακωλυτος, &c. See alſo note upon chap. iii. ver. 8.

V. 48, 49. But and if that evil ſervant ſhall ſay in his heart, My lord delaying his coming, &c.

——Qui (ſcil. ſervi) liberos eſſe illico ſe arbitrantur
Ex conſpectu heri ſi ſui ſe abdiderunt
Luxuriantur, luſtrantur, comedunt quod
Habent, ii nomen diu ſervitutis ferunt

Nec

Nec boni ingenii quicquam in his ineſt——
Ego ut imperatum eſt, etſi abeſt, hic adeſſe herum
Arbitror: nunc ego illum metuo, cum hic non adeſt
Ne cum aſſiet, metuam———

Plaut. Pſeudol. act. iv. ſc. 7. at the beginning.

To this purpoſe, thoſe ſervants who think themſelves at liberty, when their maſter is abſent, to ranſack every quarter, and riotouſly to devour all they can meet with, are very far from diſcovering any good diſpoſition, and are like to be ſervants ſtill: for my part, as commanded, though my maſter be abſent, I think him to be preſent; and I fear him now he is not here, that I may not fear him when he is.

V. 51. And ſhall cut him aſunder, and appoint him his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

Ulyſſes, in Homer, Odyſſ. lib. xviii. ver. 337. threatens Melantho with telling Telemachus, what ſhe had been ſaying.

Κεισ' ελθων, ἵνα σ' αυθι διαμελεϊσι ταμησιν.

That he may come and cut you in an inſtant limb from limb.

No man, ſays Epictetus, lib. iii. cap. xxii. begin. p. 308. coming into a well ordered houſe, will take upon him to ſay, I am to govern this houſe as I pleaſe; or, if he does, the maſter of the houſe will be ſure to take cognizance of it; and obſerving his inſolence will not fail to give him a handſome drubbing; or, as the original word here occurring ſtrictly imports, give him a ſevere cutting, or ſlaſh him ſoundly. So, ſays he, it is in this great city (the world), for here too, ſays he, there is an houſeholder (οικοδεσποτης) who regulates and governs all things. Ουδε γαρ εν οικιᾳ καλως οικεμενη——
Εϛι γαρ τις και ενθαδ'——

Segregabitur, ſays Tertullian, in commenting upon this verſe, adverſus Marcion, lib. iv. cap. xxix. p. 446. et pars ejus cum infidelibus ponetur: which ſeems to intimate, that by the

cutting

cutting aſunder here ſpoken of, he underſtood the ſeparation of the ungodly from the ſociety of the faithful in the other world.

CHAP. XXV.

V. 1. Then ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Euripides, in his Medea, p. 349. ed. Steph. mentions the lighting up and exhibition of lamps, referring it too to the female, as one part of the ceremony belonging to the celebration of a marriage. Πριν——λαμπαδας τ' ανασχεθειν.

Though Statius, in his Thebaid. lib. viii. puts them upon the ſame occaſion into other hands.

——— Illi Cythereia laudant
Connubia et multa deductam lampade fratrum
Harmonien.

And before them both, Homer, Iliad. xviii. had lighted up the nuptial flamboy.

Νυμφας δ' εκ θαλαμων, δαϊδων υπολαμπομεναων,
Ηγινεον ανα ασυ———

—— From their chambers forth
Leading the brides, they uſhered them along
With torches through the ſtreets.

V. 3. They that were fooliſh took their lamps, and took no oil with them.

Ego unum ſcio, ſays Salvian, ad Eccleſ. Cathol. lib. ii. p. 390, 391. Op. ed. Oxon. quod Deus dicit extinctas fatuarum virginum lampadas operum bonorum oleum non habentes. Sed tu, quæcunque es, habere te oleum abunde putas: et illæ profecto, de quibus dixi ſtultæ virgines ſic putabant; niſi enim habere ſe credidiſſent, providiſſent ut haberent. Nam cum poſtea, ut ait dominus, mutuari velint et omni ſtudio atque ambi-

tione

tione perquirant, abſque dubio etiam ante quæſiſſent, niſi eas habendi fiducia decepiſſet.——Tu præſumis te eſſe ſapientem, et illæ ſe eſſe fatuas non putabant; tu lumen habere lampadam tuam judicas: et illæ profecto lumen præſumptione futuri luminis perdiderunt: nam et ideo ſcribuntur aptaſſe lampadas ſuas, quia illuminandas eſſe credebant. Et quid plura? etiam emicuiſſe in eis quiddam luminis puto; cum enim ipſæ, ut legimus, extinguendas forte lampadas ſuas reformidaverint, habebant profecto aliquid quod verebantur extingui. Nec falſa opinio metuentium fuit; extinctæ ſi quidem et obcæcatæ ſunt; nihil enim profuit illi integritati, quod in ea lumen virginitatis apparuit, quod ſubſtantia olei non ſuppetente defecit. Ex quo intelligimus id quod parum eſt quaſi nihil eſſe——plena itaque lucerna opus eſt, ut lumen poſſit eſſe diuturnum. Nam ſi in lycnis ipſis, quibus ad breve tempus utuntur homines, langueſcit lumen ac deficit, niſi oleum large fuerit infuſum, quanta tibi, quæcunque illa es, quanta tibi olei abundantia opus eſt, ut lucerna tua luceat in æternum?

To this ſenſe, one thing I know, that the lamps of the fooliſh virgins are ſaid to have gone out for want of the oil of good works; but thou, whoever thou art, thinkeſt that thou haſt oil in abundance, and ſo did they. For, if they had not believed themſelves to have had it, they would have provided themſelves with it: for ſince, afterwards, as the Lord ſays, they would gladly have borrowed and ſought it ſo eagerly, no doubt they would have done ſo before, had they not been deceived by the confidence of having it. Thou thinkeſt thyſelf wiſe, and theſe did not imagine themſelves to be fooliſh: thou thinkeſt that thy lamps has light, and they loſt their light, becauſe they thought they ſhould have it. For why did they prepare their lamps, if they did not think they ſhould be lighted? In a word, their lamps, I ſuppoſe, muſt have afforded ſome degree of light; for ſince, we read of their being afraid that their lamps ſhould go out, they certainly had ſomething which they feared would be extinguiſhed; nor was it a groundleſs fear, their lamps did go out.

out. And that pure light of virginity, which appeared, profited them nothing for want of a ſupply of oil. From whence we underſtand, that what is but a little is in a manner nothing. You have need therefore of a lamp, plentifully filled, that your light may be laſting. And if thoſe which we light up here for a ſhort time ſo ſoon fail, unleſs copiouſly ſupplied with oil, how much muſt thou ſtand in need of, that thy lamp may ſhine to eternity?

V. 15. And unto one he gave five talents, to another two, and to another one; to every man according to his ſeveral ability; and ſtraightway took his journey.

All living beings, ſays Maximus Tyrius, Diſſ. xxxii. p. 382, 383. have their peculiar natures, and the means and inſtruments of ſelf-converſation, according to theſe: thus, ſays he, among the animal tribe, ſome have ſtrength of hoof, and others of teeth, ſome have ſharpneſs of horn, others have ſwiftneſs of leg, for their defence; but man has none of theſe. What then? he has a hidden ſpark within him, which men call mind.—— Νενημηται τα ζωα τας δυναμεις, και εκαστην εκαστον καθα την χρειαν τε βιε, και ΤΑ ΕΡΓΑ ΚΑΤΑ ΤΑΣ ΔΥΝΑΜΕΙΣ ——Τα μεν ονυχων (ſc. διεκοσμησε φυσις) ακμαις, τα δε οδοντων ρωμη——Τον δε ανθρωπον αποδυσασα τειωνι—— ενεφυσε δε τι αυτω ζωπυρον αφανες προς σωτηριαν βιε, ο καλεσιν οι ανθρωποι νεν.

According to this view, by thoſe words of the parable, to every man according to his ſeveral (or diſtinct) ability, we may underſtand, that the improvements expected from us of heaven, are ſuch as the peculiar powers belonging to us, as men, naturally qualify us for producing: yet, ſee Diſcourſes on the Parables and Miracles, &c. vol. i. ſerm. xiii. p. 358, 359.

V. 21. Well done thou good and faithful ſervant: ——enter thou into the joy of thy lord.

Mento

Merito dicitur illis, ſays Leſſius, de Summo Bono, lib. ii. cap. xv. § 128. p. 262. top, intra in gaudium Domini tui, quia veluti in abyſſum et pelagus quoddam gaudiorum intrabunt eoque cingenter undique et æternum in eo habitabunt.

Moſt properly is it ſaid unto them, Enter into the joy of thy lord; becauſe they will enter, as it were, into an abyſs, and, in a manner, into a ſea of joys, be every way ſurrounded with it, and dwell in it for ever.

V. 23. His lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Though the talent was leſs, yet you ſee the language of the rewarding judge is the very ſame.

V. 24. Then he which had received the one talent came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed.

When you ſet about praying to the gods, ſays Maximus Tyrius, Diſſ. xxx. towards end, p. 366. you caſt yourſelf upon a ſevere and inexorable judgment, for God will not bear with, or, no God will bear with that man who prays for thoſe things, that are not the proper objects of prayer; nor will he give that which ought not to be given, and is an auſtere examiner and calculator of every man's prayers.——Εις δικαστηριον——ακριβες και απαραιτητον· ουδεις ανεξεται Θεος——Εξετασης και λογισης εφεστηκε ταις εκαστε ευχαις πικρος——

Where the idea intended to be ſuggeſted, is not the ſeverity itſelf, but the exactneſs of a ſevere maſter: as in the parable of the unjuſt ſteward, not the injuſtice, but the concern he had to make ſome proviſion for futurity, is the object of recommendation. See, however, Diſcourſes on the Parables, &c. vol. i. ſer. xiii. p. 359, 360.

Ver. 26.

V. 26. Thou wicked and ſlothful ſervant.

O ye wicked wretches! ſays the ſame Maximus Tyrius, Diſſ. xli. p. 493. to the proud and murthering conquerors, thoſe deeds of yours, which you look upon to be ſo heroic and divine, are nothing elſe, in fact, but ſo much ruin and deſolation! Ω πονηροι, τα θεσκελα εργα, (alluding to the poetic line he had juſt been quoting,) φθορα και αναςασις.

Plato, in the tenth book of Laws, ap. Select. Dialog. § 14. p. 216—218. admirably argues that, as the ſlothful and indolent character among men, is univerſally looked upon as hateful in the ſight of God, it would be the higheſt abſurdity to impute that to him which he ſo much hates in us. Which, yet, we muſt do in effect, if we do not ſuppoſe him to exerciſe an univerſal providence, extending itſelf to the ſmalleſt as well as to the greateſt things. Shall we put ſloth and idleneſs among the virtues? By no means. Τι δε, αμελειαν και αργιαν εις αρετην ψυχης θησομεν; &c. Ουκουν τον γε Θεον ου ρητεον εχειν ηθος τοιοῦτον, ογε τε αυτος μισει——

V. 28. Take therefore the talent from him, and give it unto him which hath ten talents.

Compare Rev. iii. 2.

V. 29. For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away even that which he hath.

Ariſtotle, Ethic. Nicom. lib. vii. cap. iii. p. 293. obſerves, that he who has this or that, and makes no uſe of it, may, not improperly, be ſaid both to have it, and not to have it.—— Ωςε και εχειν πως και μη εχειν.

In the Miles Glorioſus of Plautus, act. iv. ſc. 2. p. 402. we have id quod celo, haud celo. That which I conceal, I do not conceal.

And

And in his Trinummus, act. ii. ſc. 2. p. 663. we have it mentioned as a kind of proverbial ſaying, with reſpect to the avaricious, that what they have, they have not; and, yet, what they have not, they have it as an evil.

—— Civi immunifico ſcis quid cantari ſolet
Quod habes ne habeas, et illud quod nunc non habes, habeas malum.

V. 30. And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

In Herodotus, lib. ix. towards the end, a propoſal, highly diſreliſhed, is thus negatively ſpoken of, being called λογον αχρηστον, an unprofitable or inſignificant ſpeech,

In Cornelius Nepos, p. 21. Themiſtocles, ſpeaking of what he apprehended would be of the greateſt advantage to the common cauſe of Greece, ſpeaks of it as what would not be unprofitable: Neque eo quod inutile eſſet Græciæ feciſſe.

So in Quintilian, Declam. cccxxviii. tam inutilis ſibi, ſo little concerned for his own ſafety.

And in a paſſage already referred to, cap. xxii. p. 20, 21. the man of a ſtubborn uncultivated mind, loſt to all ſenſe of ſhame and decency, Epictetus calls unprofitable, αχρηστον, telling us, he is fitter to be called any thing, rather than a man.

Would you profit mankind, ſays he, lib. iii. cap. xiii. at the end, by inſtructing them in your philoſophy, ſhew them what it has done for yourſelf, and don't be a trifler; let thoſe who eat and drink with you, be the better for your company; and by a yielding, compliant, and forbearing temper, be profitable to all. Θελεις αυτους ωφελησαι; Δειξον αυτοις——

V. 31. When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

In

In Lucian's Necuomant. p. 307. Op. Benedict. tom. i. Minos is ſeated upon a lofty throne, (the furies and the infernal ſcourgers ſtanding by him,) numbers being brought up in order before him, bound in chains. Ετυγχανε δε ο μεν επι θρονου τινος υψηλου καθημενος——

V. 32. And before him ſhall be gathered all nations: and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats.

In ſpeculis mors atra ſedet dominique ſilentis
Adnumerat populos, major ſuper eminet ordo.
Arbiter hos dura verſat Gortynius urna.
Vera nimis poſcens, adigitque expromere vitas
Uſque retro. Stat. Thebaid. lib. iv.

V. 33. And he ſhall ſet the ſheep on his right hand, but the goats on the left.

Plato, in his deſcription of the future judgment, repreſents the judges as aſſigning the right hand to the juſt, and the left to the unjuſt; but with this difference, that it is done after the the determination paſſed upon their characters, and in connection with their appointed departure to their different abodes. Τους μεν δικαιους κελευειν πορευεσθαι την εις δεξιαν τε και ανω——τους δε αδικους την εις αριστεραν τε και κατω—— De Republic. lib. x. vol. ii. ed. Maſſey, p. 338.

V. 35. I was a ſtranger, and ye took me in.

Ξειν', ου μοι θεμις εστ', ουδ' ει κακιων σεθεν ελθοι,
Ξεινον αλιμησαι· προς γαρ Διος εισιν απαντες
Ξεινοι τε πτωχοι τε——
Odyſſ. lib. xiv. ver. 56—58.

My gueſt! I ſhould offend, treating with ſcorn
The ſtranger, though a poorer ſhould arrive
Than even thyſelf; for all the poor that are,
And all the ſtrangers, are the care of Jove.

V. 36.

V. 36. I was ſick, and ye viſited me.

Caſſius, lib. lxix. mentions it as one part of the character of the emperor Adrian, that he viſited his friends when they were ſick. Τους δε παυυ νοσουντας φιλους επεσκεπτετο.

I muſt not deſpiſe thee, O ſtranger! Strangers are from Jove.

V. 40. The King ſhall anſwer and ſay unto them, Verily I ſay unto you, Inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.

The title of king here given to our bleſſed Lord, makes his humility, in calling us at the ſame time his brethren, ſo much the more conſpicuous, and probably was intended for that purpoſe. Dr. Doddridge, e roſtro.

I would have you think, ſays Cicero to Plancus, Famil. Epiſt. lib. x. No. i. that whatever friendly ſervice, or good advice, you ſhall beſtow upon my friend Furnius, I ſhall take it as kindly as if it had been done to myſelf. Teque hoc exiſtimare volo, quicquid in eum judicii officiique contuteris id ita me accipere ut in me ipſum te putem contuliſſe.

V. 41. Then ſhall ye ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.

Philoſophy, ſcience, and virtue, ſays Maximus Tyrius, Diſſ. xl. near end, remain inacceſſible and irreconcilable to thoſe whom they have once proſcribed. Φιλοσοφια και επιςημη και αρετη τοις απαξ φευγουσιν αβατος μενει και αδιαλλακτος.

Metaphorice loquitur de exitio reproborum, quod ſatis alioqui mente complecti non poſſumus, quemadmodum nec beatam et immortalem vitam percipimus niſi ſub figuris quibuſdam ingenio noſtro accommodatis adumbretur: unde apparent quam inepti et ridiculi ſint ſoppiſtæ, qui de illius ignis natura et qualitate

litate ſubtilius differunt atque in eo explicando varie ſe torquent. Explodendæ ſunt craſſæ hujuſmodi imaginationes, cum figurate prophetam loqui intelligamus, &c. Quod igni cruciandos dicit nuper metaphoricam eſſe locutionem admonui, idque ex membro adjuncto aperte liquet. Neque enim fingendi ſunt e terra vermes qui infidelium corda arrodant.

Calvin, in Iſa. xxx. ver. ult. and lxvi. ver. ult. obſerving that the fire ſpoken of in thoſe paſſages, is to be metaphorically underſtood, and arguing particularly, from its being connected in the latter with worms. Cum idem ignis ſit paratus diabolo et hominibus impiis, Matt. xxv. 41. ignis autem corporeus non poſſit agere in ſpiritum planum ſit ignis imagine ſpirituale ſupplicium adumbrari.

And to this ſenſe; that, as the ſame fire is ſaid to be prepared for the devil and his angels, and as corporeal fire cannot act upon a ſpirit, it is plain, that under the image of fire, ſpiritual puniſhment is adumbrated.

Til. Orthodox. Syntag. as quoted by Bolton, in his Four Laſt Things, p. 101. Εμπεπυρισαι ο αμαρτησας εκ της ιδιας καρδιας. Teſtament. xii. Patriarch. No. iv. ap. Grab. Spicileg. tom. i. p. 186. end of ſect. 20. He that has ſinned is burned, or ſet on fire, by his own heart.

Pliny, in his Natural Hiſtory, lib. vi. cap. xxx. near the end, tells us, of an high mountain in Ethiopia, that burns with eternal fires. Æternis ardet ignibus.

Ecce nequaquam audiunt quia rapinas vel quælibe alia violenta commiſerunt et tamen æternis gehennæ ignibus mancipantur. Hinc ergo colligendum eſt; quanta damnatione plectendi ſunt, qui rapiunt aliena, ſi tanta animadverſione feriantur qui ſua indiſcrete tenuerunt: perpendant quo eos obliget reatu res rapta, ſi tali ſubjicit pænæ non tradita: perpendant quid mereatur in juſtitia illata, ſi tanta percuſſione digna eſt pieta non impenſa. Gregor. Mag. Paſtoral. Cur. par. iii. admon. xxi. p. 171.

To

To this effect; that, if the mere defect of charity be thus severely animadverted upon, what may be the case of those who have the guilt of downright violence and injustice.

V. 46. And these shall go away into everlasting punishment: but the righteous into life eternal.

Pliny, in his Natural History, lib. xxi. cap. xvii. at the beginning, has æterna folia. Multis inter hæc æterna folia, sicut quibusdam arborum.

CHAP. XXVI.

V. 1. When Jesus had finished (ετελεσεν) all these sayings.

Blackwall, in his Sacred Classics, observes, that the first aorist is here put for the præterpluperfect, and mentions a parallel from Herodotus.

V. 6. Now when Jesus was in Bethany, in the house of Simon the leper.

Jerom observes, that Simon is here called a leper, not that he was so at the time, when our Saviour was his guest, but because he had formerly been so; mentioning, in illustration, the catalogue of the apostles, where Matthew is called a publican, not that he retained that function after being called to the apostolic dignity, but because he had heretofore been engaged in it. Non quia leprosus erat eo tempore——sed quia——ante fuerat.——In catalogo apostolorum publicanus dicitur——non quo permanserit——sed quia prius fuerit. Epist. tom. iii. p. 57.

V. 7. There came unto him a woman having an alabaster box of very precious ointment.

Pliny, in his Natural History, lib. xiii. cap. ii. observes, that ointments are best preserved in alabaster. Unguenta optime servantur in alabastris. And to the same purpose, lib.

xxxvi. beginning of the eighth chapter. Hunc aliqui lapidem alabaſtritem vocant, quem cavant ad vaſa unguentaria, quoniam optime ſervare incorrupta dicitur.

Coronæ aureæ, cum alabaſtris unguenti pendebant. Petron. Arbit. p. 241. edit. Varior.

Plato, in his Republics, ſpeaks of pouring ointment upon the head, as a mark of reſpect and honour.——Μυρον κατα της κεφαλης καταχεαντες, και εριφ στεψαντες——Lib. iii. p. 192.

V. 10—12. When Jeſus underſtood it, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me, &c.

As if our Saviour had ſaid, She has done well in thus expreſſing her gratitude for the ſpiritual benefits ſhe has received by means of my doctrine and inſtructions. Moreover ſhe has done it, though little thinking ſo, by way of preparation for my burial, which is ſhortly to take place, and of which, by this proceeding, ſhe has given me a natural opportunity to remind you.

V. 13. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, there ſhall alſo this, that this woman hath done, be told for a memorial of her.

Ovid conſoles his wife by telling her, that in his writings, whatever became of him in perſon, ſhe would be poſſeſſed of a laſting fame; and become by means of them the envy of other women. Triſt. v. 14. ad init.

Quanta tibi dederint noſtri monumenta libelli,
O mihi me conjux charior, ipſa vides, &c.
Detrahat autori multum fortuna licebit,
Tu tamen ingenio clara ferere meo.
Dumque legar pariter mecum tua fama legetur:
Non potes in mæſtos omnis abire rogos.

Cumque

Cumqne viri caſu poſſis miſeranda videri,
Invenies aliquas, quæ quod es, eſſe velint.
Quæ te, noſtrorum cum ſis in parte laborum
Felicem dicant, invideantque tibi.

V. 18. I will keep the paſſover at thy houſe.

Ποιω πασχα had it ſeems been cenſured by Dr. Hickes, as not claſſical Greek; but it is vindicated as ſuch by Mr. Blackwall, in his Sacred Claſſics, pa. i. cap. i. p. 21, 22. from Herodotus and Xenophon.

V. 24. It had been good for that man if he had not been born.

Αι Ϡ' οφελες τ' αγονος τ' εμεναι, αγαμος τ' απολεσθαι.
Και κε το βουλοιμην, και κεν πολυ κερδιον ηεν,
Η ουτω λωβην τ' εμεναι, και εσοψιεν αλλων.

Iliad. lib. iii. ver. 40—43.

I would to all in heaven that thou hadſt died
Unborn, at leaſt unmated! happier far
Than here to have incurr'd this public ſhame.

Quem tibi non naſci fuerit per vota petendum
Varronem Annibalemve magis?

Sil. Italic. lib. ix.

Which of the two do you moſt wiſh had not been born; Varro or Hannibal?

V. 26. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat: this is my body.

Convivium etiam ſolenne, ſays Valerius Maximus, lib. ii. cap. i. § 8. majores inſtituerunt, idque Chariſtia appellaverunt; cui præter cognatos et affines nemo interponebatur, ut, ſi qua inter neceſſarios querela eſſet orta, apud ſacra menſæ et hilaritatem animorum, fautoribus concordiæ adhibitis, tolleretur.

[Speaking of an entertainment, inſtituted by their anceſtors, called Chariſtia, or feaſt of love, to which kindred and relations only were admitted; that if any quarrel had ariſen between ſuch connexions, it might be done away amidſt the ſacred rites and conviviality of the table, by the mediation of friends.]

Acceptum panem, ſays Tertullian, adv. Marcion. lib. iv. cap. xl. et diſtributum diſcipulis corpus illum ſuum fecit, hoc eſt corpus meum dicendo, id eſt, figura corporis mei: i. e. this is my body, the figure or emblem of my body.

It is certain that the church of Rome has thouſands who know no more of what is intended at maſs, than did theſe two hundred (referring to 2 Sam. xv. 11.) of Abſalom's horrid attempt, when they went after him to Hebron. They commonly hear of know about maſs, as much as theſe good words; real preſence, public worſhip, moſt holy ſacrament, high myſteries, and ſuch like engaging expreſſions, may diſpoſe their minds to imagine.——Certainly Roman catholics may be as good and tender-hearted as other people: and, if they were well perſuaded, that whenſoever they go to maſs, it is to ſee others, if not themſelves, ſwallowing up a man alive, they would not leſs abhor that cyclopical action, than their prieſts do ſometimes, whenſoever, by ſome illuſion or other, their wafers do appear to them as man's fleſh. Brevint's Depth and Myſtery of the Roman Maſs, chap. vii. p. 55. with a reference belonging to the laſt clauſe, ſcil. Thomas, in Four Diſt. x. ix. i. a. iv.

However, I do ſtill entertain this honeſt opinion of the Romiſh laity, that, when they go to maſs, their deſire is not to ſee their God and Saviour Jeſus Chriſt thus really ſacrificed into the condition of a dead man; nor thus eaten preſently after. Id. ibid. p. 56, 57.

I have met with ſome proteſtants, who thought it uncharitable to believe of papiſts, that they believe any ſuch horrible doctrines, or that they make of maſs any thing more than the repreſentation

repreſentation of Chriſt's death. Doubtleſs a great many who go to maſs think of no more. Ibid. p. 66.

V. 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it.

Τουτο υμεις νομιμως προπινετε τοις λαοις. Athanaſ. ad Imperat. Op. tom. i. ed. Colon. p. 732. A.

V. 28. For this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins.

Licet quodque manducent vel operentur a Cynicis poſſederunt; cum ſint cum eis ejuſdem teſtamenti. Irenæus adverſ. Hæreſ. lib. ii. cap. xix. p. 142.

Διαθηκην, ſays Grabe, in a note, hoc loco ſodalitium reddere debuiſſet interpres, ut ex ſuperiori not. 2. patet; ſcil. cum ſit cum eis ejuſdem teſtamenti. Græce, διαθηκης, id eſt, συνομωσιας. Ita enim Heſychius, in Lexico. Διαθηκη, συνομωσια, ενιχως, ου πληθυντιχως τας διαθηκας ελεγον. Teſtamentum, id eſt, conjuratio vel ſodalitium (nam & Plato, lib. ii. de Republic. ξυνομωσιας και εταιρειας jungit,) in ſingulari, non plurali διαθηκαι dicuntur; in hac ſcilicet ſignificatione.

Compare Lucian's Simyl. et Polyſtrat. ap. Select. Dialog. a Leeds, pa. i. p. 4.——Τας αληθεις διαθηκας——

V. 37. And began to be ſorrowful and very heavy.

I cannot deny, ſays Tho. Wr. in his Paſſions of the Mind, book v. § 4. p. 237. bott. 238. top, but that thy pains, as well in the garden as upon the croſs, were as bitter in vehemency and intention, perhaps, as thoſe of the damned; becauſe thy love no doubt was more intenſive towards mankind, than their love to themſelves; therefore thy hatred was more vehement of our treſpaſſes, than their abomination of torments.

V. 39. And he went a little farther, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me; nevertheleſs not as I will, but as thou wilt.

Origen, Exhortat. ad Martyr. p. 190. obſerves, that our Saviour does not ſay, Let the cup, but Let this cup paſs from me. Ενορωντα——τοις ειδεσιν——των πολιριων.

And contra Celſum, lib. ii. p. 77. intimates, that this prayer might be founded upon the tender ſenſe of thoſe puniſhments, which he knew would befal the jews, in conſequence of their bringing him to crucifixion. Ου δι' αλλο τι η δια το προς εκεινες φιλανθρωπον.

Cum itaque, dilectiſſimi, Dei filius dicit, Pater, ſi fieri poteſt, tranſeat a me calix iſte, noſtræ utitur voce naturæ, et cauſam fragilitatis et trepidationis agit humanæ: ut in eis, quæ toleranda ſunt, et patientia roboretur, et formido pellatur: denique ceſſans hoc ipſum petere, excuſato quodam modo noſtræ infirmitatis metu, in quo nobis remanere non expedit, in alium effectum tranſit, et dicit, Veruntamen, non ſicut ego volo, ſed ſicut tu: et iterum, ſi non poteſt, inquit, calix iſte tranſire a me, niſi bibam illum, fiat voluntas tua. Hæc vox capitis, ſalus eſt totius corporis: hæc vox omnes fideles inſtruxit, omnes confeſſores accendit, omnes martyres coronavit. Leon. de Paſſion. ſer. vii. p. ſermon. 244, 245.

[When, beloved, the Son of God, prays; "Father, if it "be poſſible, let this cup paſs from me;" he uſeth the language of our nature, and pleads the cauſe of human frailty and fears; that patience may be ſtrengthened, and fear removed, under the evils, that are to be endured. When he, laſtly, ceaſeth urging this, having, as it were, excuſed the fears of our frailty, in which it doth not become us to perſiſt, he giveth vent to another affection; ſaying, "Nevertheleſs not as I will, but as thou "wilt:" and again, "If this cup cannot paſs from me, ex"cept I drink it, thy will be done." This ſpeech of the head,

is

is the ſalvation of the whole body. This ſpeech hath inſtructed all the faithful, hath animated all confeſſors, and hath crowned all martyrs.]

I have ſubjected my will, ſays Epictetus, lib. iii. cap. xxvi. p. 361. to that of God. Does he will that I ſhould be ſick of a fever? I will it too. Does he will me to proſecute this or the other deſign? I deſire to engage in it. Does he will me this or the other enjoyment? I would have it. Is it his pleaſure that I ſhould be without it? That is my deſire. Προσκατατεταχα μου την ορμην τω Θεω. Θελει μ' εκεινος πυρεσσειν; Κἀγω θελω——

Il vouloit dire, Ma volonté vouloit voirement endurer la croix, parce que, Pere Eternel, elle ſe voit en cela conforme à la voſtre, avec une pureté et ſainčteté non pareille; mais pour moi, je lui renonce; et ce que je patiray s'entend que ce ſera, non parce que je le veux, et que ma volonté en cela ſera très ſaincte; mais purement et ſimplement, parce que c'eſt voſtre volonté. Non mea voluntas, ſed tua fiat; c'eſt à dire, je me deſpouille de ma volonté pour me reveſtir de la voſtre, et ma volonté ne ſoit point ma volonté, afin que voſtre volonté ſoit au lieu de la mienne. Abbregé de la Perfection Chreſtienne, cap. xxi. p. 154, 153.

[His meaning is, My will diſpoſes me to endure the croſs, becauſe, Eternal Father, it ſees itſelf in this conformed, with unparalleled purity and holineſs, to thy will. As for myſelf, I would decline it; and if I ſhall ſuffer, it will not be becauſe I wiſh it, and that my will ſhall be, in this inſtance, peculiarly holy; but merely and ſimply becauſe it is thy will. "Not my "will, but thine be done." That is to ſay, I throw off my own will, to be clothed with thine; that my will may be no longer mine, but that thine may ſucceed in its place.]

V. 41. Watch and pray, that he enter not into temptation: The ſpirit indeed is willing, but the fleſh is weak.

Iſidor. Peluſ. obſerves, that our Saviour does not ſay, Pray, that you may not fall into or meet with temptation, but that ye may not enter into it, that is, be ſwallowed up by it: for that we ſhould meet with no temptations is impoſſible; but it is poſſible that we may ſtrive with and overcome them. So, ſays he, a man meeting with a lion may poſſibly eſcape, either by ſtrength or by cunning; but, if once the lion has devoured him, and got him into his belly, what eſcape can there be then? Ου γαρ ειπεν μη εμπεσειν, αλλα μη εισελθειν, τετ' εϛι μη καταποθηναι υπ' αὐ]ε.——Εις την κοιλιαν τε θηρος γεγενημενον, πως ενεϛι διαφυγειν; Epiſtol. ccxxvi.

Quouſque infirmitas iſta impudentiſſima in expugnando meliora perſeverabit? ſays Tertullian. Quamdiu cauſabimur carnem, quia dixit Dominus, Caro infirma? Sed præmiſit, et ſpiritus promptus, ut vincat ſpiritus carnem, ut cedat quod infirmum eſt fortiori.

How long ſhall this moſt impudent infirmity perſevere in its attack upon the better things? How long ſhall we alledge in excuſe or criminate the fleſh, becauſe the Lord hath ſaid, The fleſh is weak? But he had premiſed too, that the ſpirit is willing, in order that the ſpirit may conquer the fleſh, and that which is weak yield to the ſtronger. De Monogamia, cap. xiv.

So again, De Fuga, cap. viii. Ideo præponit, ſpiritus promptus, ut utramque conditionem ſubſtantiæ utriuſque reſpiciens intelligas in te eſſe etiam fortitudinem ſpiritus, quomodo et infirmitatem carnis; ac jam hic ſcias quid unde facias, et quid cui ſubjicias, infirmum ſcilicet forti, ne ut nunc facis, de carnis quidem infirmitate cauſeris, de ſpiritus autem firmitate diſſimules.

Therefore he premiſes, the ſpirit is willing, that regarding the condition or reſpective quality of each ſubſtance, thou mighteſt underſtand, that there is in thee the fortitude of the ſpirit, as well as the weakneſs of the fleſh; and that from hence thou mightieſt now at length know what thou haſt in future to do, and which is to be ſubjected to which, namely, the weak to the ſtrong, and not, as thou now doeſt, complain of the

the weakneſs of the fleſh, wholly overlooking, and, as it were, concealing from thyſelf the ſtrength and firmneſs of the ſpirit.

V. 44. Saying the ſame words.

Λεγων τον αυτον λογον, is Plato's phraſe, in his Crito, ap. Select. Dial. § 4. p. 59. for recurring to the ſame topic, or adducing over again the ſame arguments.

The term λογος, is applied by Hierocles, in Aur. Carmin. ver. 60. p. 202. ed. Needh. to the matter or object of prayer. Της παρουσης ευχης ο λογος.

V. 45. Sleep on now, and take your reſt.

So likewiſe, ſays Wilſon, in his Arte of Logique, fol. 69. p. 2. Chriſt, when he ſhould be taken of the jews, ſaid to his apoſtles, Dormite et requieſcite; ſleep on, ſirs, and take your reſt: not that he would they ſhould ſo do, but to their rebuke and ſhame he ſpake it, becauſe they were careleſs and took their reſt.

V. 52. Then ſaid Jeſus unto him, Put up again thy ſword into his place: for all they that take the ſword ſhall periſh with the ſword.

Quod lex chriſtiana non impedit quo minus magiſtratus chriſtianus reos afficiat ſupplicio capitali ex legis evangelicæ et rationis rectæ præſcriptis liquet: cum enim dominus noſter petrum monuiſſet, ut Gladium, quo Malcho aurem præciderat, in vaginam converteret, hanc moniti iſtius rationem adhibet quod omnes qui gladium accipiunt gladio peribunt. Quod dictum eſt nonprædicendo quid eventurum eſſet gladium hoc pacto arripienti. Conſtat enim multos gladio in ſanguinis innocui effuſionem abuti, qui tamen gladio non pereunt: reſtat igitur hac comminatione ſe approbaſſe eorum cædem qui hæc patrabant. Whitby. Ethic. Compend. lib. ii. cap. v. § 6. No. iv. p. 193.

Signifying, that, in this verſe, our Saviour did not ſpeak by way of prediction. Since many who have uſed the ſword to the worſt of purpoſes, have not periſhed by it. In this commination

nation, therefore, our Saviour can only be underſtood to expreſs his approbation of the puniſhing with death thoſe who ſhould in this manner be guilty.

V. 64. Hereafter ſhall ye ſee the Son of man ſitting on the right hand of power.

Of power, i. e. the ſupreme power, or ſovereign deity; τῆς δυναμεως.

V. 65. Then the high prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? behold, now ye have heard his blaſphemy.

It ſeems, ſays Dr. Scott, very probable, that the great offence which the high prieſt took at our Saviour's ſaying, That they ſhould hereafter, &c. was this: that it was a tradition among them, that the Meſſias ſhould ſo come, and that, therefore, he looked upon that ſaying of our Saviour, as a blaſphemous pretence to his being the Meſſias. Chriſtian Life, pa. ii. vol. ii. chap. vii. p. 531. 3d edit.

V. 73. Thy ſpeech bewrayeth thee.

So did this ladie's goodly forme decay,
And into nothing goe, ere one could it bewray.
Faerie Queene, book v. cant. iii. § 25.

—— Man by nothing is ſo well bewrayed
As by his manners. Book vi. cant. iii. § 1.

Like as the gentle hart itſelf bewrayes
In doing gentle deedes with franke delight;
Even ſo the baſer mind itſelfe diſplayes
In cancred malice and revengefull ſpight. Cant. vii. § 1.

CHAP. XXVII.

V. 4. And they ſaid, What is that to us?

Τι τῆλο πρὸς σε; ſays Epictetus, lib. iv. cap. i. "What is that to thee?" to the man who valued himſelf upon his worthy and

and honourable anceſtry, without having any good qualities of his own. And lib. iii. cap. x. ſub fin. my brother ought not to uſe me ſo. True; but let him ſee to that. Αλλα τουτο μεν εκεινος οψεται.

V. 5. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf.

Ουτω πληγας λαβων απηγξατο. Having been beat juſt in the ſame manner, he hanged himſelf. Theophraſt. Ethic. Charact. cap. xiii.

And Epictetus, lib. i. cap. ii. at the beginning, has the very phraſe, απελθων απηγξατο.

V. 7. And they took counſel, and bought with them the potter's field, to bury ſtrangers in.

In the city of Athens, there was a place called Ceramicus, or the potter's field, which was uſed as a burying place for thoſe that died in war. See Lucian. Piſcat. and not. Leeds Dial. pa. ii. p. 9, 10.

V. 8. Wherefore that field was called, The field of blood, unto this day.

Livy, in his eighth book, tells us, of a place in Rome, that was called the wicked or profane field, on account, as he ſuppoſes, of a veſtal, who had been there put under ground alive, for having violated her vow. Sub terram——de foſſa ſcelerato campo. Credo——

In Hermogenes, de Generib. Dicend. we have εις τηνδε την ημεραν, for to this day.

With reſpect to this field, Jerom. de Locis Hebraicis, tom. iii. Epiſtol. p. 233. ſays, Qui hodieque monſtratur in Ælia, ad auſtralem plagam montis Sion. That it is to be ſeen even at this day in Ælia, (a city built upon the ſite of Jeruſalem,) on the ſouth ſide of mount Sion.

V. 11.

V. 11. And Jeſus ſaid unto him, Thou ſayeſt.

Thou ſayeſt, i. e. ſays Grove, on the Lord's Supper, p. 23. what thou ſayeſt, being taken out of the form of a queſtion, is true. Obſerving, that his anſwer to the high prieſt may be accounted for in the ſame manner.

Ne metu poteſtatis, ſays Tertullian, lib. iv. adver. Marcion. videretur amplius reſpondiſſe. Leſt a fuller anſwer ſhould have ſeemed to proceed from a fear of the power.

V. 24. He took water, and waſhed his hands before the multitude.

The pouring water upon the hands of the covenanters, in the third Iliad, is mentioned, ver. 270. as making a part of the ſolemnity upon that occaſion obſerved.

——— Βασιλευσιν υδωρ επι χειρας εχευαν.

V. 30. And ſmote him on (εις) the head.

Εις here, ſays Mr. Blackwall, is elegantly ſuperflous. So Herodotus, ix. Τυπτουσι δε ες τον θωρηκα.

V. 34. They gave him vinegar to drink mingled with gall; and when he had taſted thereof, he would not drink.

He took not down the vinegar and gall, that was given him, Matt. xxvii. 34. that no man ſhould think him the prince of peace, a harbourer of any bitterneſs againſt his enemies. Waterhouſe's Apol. for Learning, &c. p. 251, 252. from St. Cyprian.

V. 35. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots.

Lucius

Lucius Florus, lib. iii. cap. xix. ſpeaking of the Bellum Servile, tells us, that ſome of the thieves were bound by the Roman general in chains and fetters, and puniſhed with croſſes. Reliquias latronum compedibus et catenis religavit crucibus que punivit.

Compare Mark xv. 27.

V. 43. He truſted in God: let him deliver him now, if he will have him.

Dr. Harris, in his Commentary on the fifty-third of Iſaiah, obſerves, that the word now, is here emphatical; now ſurely God will not deliver him, for he is accurſed; curſed is every one that hangeth on a tree.

V. 45. Now from the ſixth hour there was darkneſs over all the land unto the ninth hour.

Solis obſcurationem a cineribus exhibet Dion ſub Domitiano: nam Romæ viſa eſt hæc prodigioſa caligo cum Neapoli vicinus mons Veſuvius cineres eructaſſet, atque illi uſque in Palæſtinam decidendo ſpargerentur. Confer etiam illas tenebras, quæ tempore paſſionis Domini noſtri ſolem obnupſerunt: nam et illæ fuerunt cum terræ motu: etſi Dionyſius Areopagita apud Suidam motui lunæ prodigioſo tranſcribit. Kepler. Epitom. lib. vi. p. 897.

[Dion ſpeaks of the ſun's being darkened, at Rome, in the reign of Domitian, by a vomiting of aſhes from mount Veſuvius, in Naples; and ſays, that the aſhes were ſcattered as far as Paleſtine. This may be compared with the darkneſs at the time of Chriſt's paſſion, which was attended with an earthquake. Dionyſius, the Areopagite, aſcribes this, indeed, to an extraordinary motion of the moon.]

V. 46. And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

I queſtion,

I queſtion, ſays Dr. Evans, in his Chriſtian Temper, ſer. ix. vol. i. p. 192. whether this is to be underſtood as ſpeaking any apprehenſion of a real deſertion of his Father. He, rather, ſeems to complain of the great contempt that was caſt upon him by his enemies, when they had juſt before inſulted him: as if he was forſaken of God, becauſe he was not reſcued from the croſs. Ver. 43, 44. and here in this verſe his deſign ſeems to be to expreſs the ſtedfaſt continuance of his truſt in God; and at the ſame time to intimate, that he eſteemed this one of the bittereſt taunts that his enemies had thrown out upon him, that God ſhould be thought to have abandoned him.

Tertullian's language, is, (adverſus Praxeam, cap. xxx. ſiv. ult.) Sic reliquit dum non parcit, ſic reliquit, dum tradit: ceterum, non reliquit pater filium, in cujus manibus filius ſpiritum ſuum poſuit. And again, Ita, relinqui a patre, mori fuit filio. He forſook by not ſparing him, but delivering him up. In any other ſenſe it is impoſſible that the Father ſhould have deſerted the Son, ſince into his hands the Son committeth his ſpirit. It was the death of the Son, that was the dereliction of the Father.

V. 52. And the graves were opened; and many bodies of the ſaints which ſlept, aroſe.

Here Euſebius, in his Eccleſiaſtical Hiſtory, lib. i. cap. xiii. ſiv. ult. near the end, thus comments: He deſcended into hades, and broke thoſe bars that had hitherto remained firm and untouched, and raiſed up together with himſelf thoſe who for many ages paſt had ſlept. So that, however, he came down from heaven alone, he aſcended to his Father with a numerous train, and was honourably ſeated at his right hand. Κατεβη εις τον αδην, και διεσχισε φραγμον τον εξ αιωνος μη σχισθεντα, και ανεστη και συνηγειρε νεκρους τους απ' αιωνων κεκοιμημενους, και πως κατεβη μονος, ανεβη δε μετα πολλου οχλου προς τον πατερα αυτου——

V. 60.

V. 60. And laid it in his own new tomb, which he had hewen out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

It is noted by Lycophron, p. 168. ed. P. Stephan. concerning Palamedes, that he was buried in a new made ſepulchre.

——— ——— Ον νεοσκαφες
Κρυψει ποθ' εν χληροισι Μηθυμνης τεγος.

And by Dion Caſſius, lib. liv. that Auguſtus Cæſar buried Agrippa in his own monument. Εν τω εαυτε μνημειω εθαψε.

Minerva, in the Odyſſey, lib. xiii. ver. 370. places a ſtone at the mouth of the cave in which ſhe and Ulyſſes held their conſultation.

——— Λιθον δ' επεθηκε θυρηοι.

And Pallas——— ———
Cloſed faſt, herſelf, the cavern with a ſtone.

He was laid in a new tomb, where none before was ever laid, and whence none but he could riſe. Browne agt. Tindal, chap. iii. p. 126.

V. 66. So they went, and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

Obſignate cellas, referte annulum ad me.
Plaut. Caſin. act. ii. ſc. 1. l. 1.

Seal up the cellar door, and bring me the ring.

CHAP. XXVIII.

V. 4, 5. And for fear of him the keepers did ſhake, and became as dead men.

It was the keepers that trembled, but the angel addreſſes his words of encouragement to the women, on account of the worthy views and honourable ſpirit by which they were actuated.

V. 17.

V. 17. And when they ſaw him, they worſhipped him: but ſome doubted.

Compare Acts xvii. ver. 18, 32. Gr.

—— Stupet hæc, et credere Adraſtus
Cunctatur—— Thebaid. lib. viii.

Adraſtus was amazed at theſe things, and backward to believe.

And lib. v. near the end,
Illa velut rupes immoto ſaxea viſu
Hæret; et expertis non audet credere divis.

Her amazement was ſuch, that ſhe was afraid to believe what ſhe could not doubt of: or,
Stood like a rock with fixed eye,
Nor dared believe or to deny.

V. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

There are nations, ſays Juſtin Martyr, in the ſecond part of his Dialogue, p. 388. where none of you jews ever inhabited: but there is not any one nation, or people of mankind, whether barbarian or Greek, or by whatever other name diſtinguiſhed, whether Hamaxobians, Nomads, or Scenites, where through the name of a crucified Jeſus prayers and thankſgiving, are not offered up to the Father and maker of all things.——Ουδε εν γαρ ολως εϛι το γενος ανθρωπων——εν οις μη, δια τε ονοματος τε ϛαυρωθεντος Ιησε, ευχαι και ευχαριϛιαι τω πατρι και ποιητη των ολων γινωνται.

And ib. p. 398. Such was the ſplendor and power of his appearance, that there is no nation ignorant of him; but men of all nations are brought to repentance; dæmons are ſubject to his name, and princes and kingdoms fear and reverence it beyond that of any other perſon that ever lived upon earth.

Ως

Ως εν μηδενι γενει αγνοεισθαι αυτον, και απο παντος μετανοιαν πεποιησθαι——και πασας τας αρχας——μαθητευσατε.

Confer Plutarch Vit. decem Rhetor. ad init. Op. Moral. p. 561.

MARK.

Jerom, in his Epiſtle to Hedibia, tells us, that this goſpel was dictated by St. Peter. Cujus evangelium Petro narrante et illo ſcribente compoſitum eſt. Tom. iii. p. 127.

CHAP. I.

V. 9. And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

Simplicius, in his Commentary upon the Enchiridion of Epictetus, cap. xxxviii. p. 205. has βεβαπτισμενον εις αυλην.

V. 11, 12. And there came a voice from heaven, ſaying, Thou art my beloved Son, in whom I am well pleaſed, &c.

Mr. Boyle, in his Occaſional Reflections, p. 178. obſerves, that juſt after Jeſus had been declared to be the Son of God, beloved, he is led up into the wilderneſs to be tempted of the devil; adding, See how a wiſe God diſpoſes conſolations, that they prepare for temptations. And the evangeliſt himſelf ſeems to have intended ſuch a ſentiment, by obſerving, that the one event did immediately follow the other.

V. 13. And he was there in the wilderneſs forty days, tempted of Satan; and was with the wild beaſts; and the angels miniſtered unto him.

The deſign of which is to ſhew that goodneſs and innocence makes a man ſafe and happy in all conditions. A good man

is under the care and protection of his heavenly Father, ſecurely guarded by his holy angels in the moſt diſmal and forlorn place. Sacred Claſſics, pa. ii. chap. vii. p. 329.

V. 31. And ſhe miniſtered unto them.

Here, and in ſeveral other places, it is ſaid of thoſe whom Chriſt had healed, that they miniſtered unto him. If we ourſelves have felt the healing influences of his goſpel, ſhould not we, in grateful return, do the ſame, and ſerve him with all our hearts.

V. 41. And Jeſus, moved with compaſſion, put forth his hand, and touched him.

He touched him, though, as Dr. Evans ſomewhere obſerves, this was naturally ungrateful, and legally unclean.

CHAP. II.

V. 1. After ſome days (δι' ημερων).

In the Cyropædia, lib. i. p. 43. δια χρονου denotes a paſt interval. Ed. Hutchins.

V. 3. Which was borne of four.

In the Somnium of Lucian, § 13. ed. Leeds, the pretended ſick man is borne of four. Φοράδην υπο τετ[ά]ρων κεκομισμενον (καταλαμβανω ſcil.)

V. 22. And no man putteth new wine into old bottles.

Compare Joſhua ix. 13.

Tu ſi comprimas utrem ab altero extremorum videbis abſque motu in reliquo intumeſcere. Cardan. de Subtilitate, lib. xxi. p. 708.

V. 23. And his diſciples began (ηρξαντο), as they went, to pluck the ears of corn.

Οπου

Οποι αν αρξηται τις πορευεσθαι απο των βασιλειων. Xenoph. Cyropæd. lib. i. p. 4. Upon which, Mr. Hutchinſon, not. 3. Πλεοναζειν hic videtur αρξηται, ut ſæpe in libris evangelicis, ſpecifying this verſe, and chap. vi. 7.

V. 27. And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath.

Political ſociety, ſays Ariſtotle, Ethic. ad Nicom. lib. viii. cap. 9. end. does not regard the good of the preſent moment merely, but that of human life at large; as when the citizens meet together for ſolemn ſacrifices, offering up their honors to the gods, and miniſtering to their own pleaſure and repoſe. Ου γαρ τε παροντος συμφερονλος——αλλ' εις απαντα τον βιον, θυσιας τε ποιεντες——τιμας τε απονεμοντες τοις θεοις, και εαυτοις ΑΝΑΠΑΥΣΕΙΣ ποριζοντες μεθ' ηδονης.

CHAP. III.

V. 17. Sons of thunder.

Duo fulmina noſtri imperii——Cn. et P. Scipiones. Cicer. pro Balbo Orat. tom. iii. fol. 69. ad im.

CHAP. IV.

V. 11. Unto them that are without (τοις εξω).

Polybius, lib. v. near the end, diſtinguiſhes other nations from the Greeks by calling them τους εξωθεν, the without.

V. 28. For the earth bringeth forth fruit of herſelf; firſt the blade, then the ear, after that the full corn in the ear.

Simplicius, in his Commentary upon Epictetus, cap. xxxviii. has a like enumeration. Απο πυρε καλαμη, και βοτανη, και αςαχυς, και παλιν πυρος. From the grain the ſtalk, the graſs, the ear, and then the grain again.

V. 30. And he ſaid, Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?

To what, ſays Maximus Tyrius, Diſſ. vi. near the end, ſhall I compare the views of the philoſopher, and the glorious ſights with which his mind is entertained? Τα δε τε φιλοσοφε ανδρος θεαματα τῳ εικασω; Immediately ſubjoining a very beautiful and animated ſimilitude. Ονειρῳ——εναργες, &c.

[That of a clear and lively dream, in which, while the body remains in the ſame place, the mind traverſes land and ſea, expatiates amidſt the ſun, moon, and ſtars; and ſeems to join Jupiter himſelf in the government of the univerſe.]

CHAP V.

V. 1. Into the country of the Gadarenes.

Strabo, about the middle of his ſixteenth book, mentions Gadaris as having been annexed to the jewiſh territory. Εν δε τῳ μεταξυ και η Γαδαρις εϛιν, ην και αυτην εξιδιαζοντο οι Ιουδαιοι.

V. 3. No man could bind him, no, not with chains.

Stevenſon obſerves, that it is not ſaid that no chains could be made to hold him.

V. 5. And always, night and day, he was in the mountains, and in the tombs.

Jamblichus, in the tenth chapter of his third ſection de Myſteriis, ſpeaks of certain ſpirits inhabiting the mountains. Εν ὀρεσι διατριβουσι.

V. 7. Thou Son of the moſt high God?

Συναρχοντες τῳ μεγιϛῳ δαιμονι θεοι. Platon. Politic. Op. p. 122, med.

And

And in the ſeventh book of his Laws, near the end, he has τὸν μέγιστον Θεὸν.

How exactly does he agree with the language of the preſent verſe! The moſt high God! The greateſt God! How cloſe the parallel! Compare James ii. 19.

V. 9. My name is Legion: for we are many.

Stevenſon obſerves, that this anſwer came to be ſure either from the madman or the devil: and that, let it be which it will, there is no reaſon to believe it: and that, though Luke indeed adds, becauſe many devils were entered into him, this was only part of the demoniac's ſpeech, not Luke's obſervation.

Illud vero, ſays Natta, de Deo, lib. vii. fol. 75. p. i. non ne aperte indicat dæmones propriis carere corporibus, quod una quondam eorum legio unius hominis corpus inſederit; quam illinc dominus pro imperio expulit, ſicut evangelica nobis tradit lectio. Si dæmones propria habent corpora, quomodo tanto numero includi illic potuerunt? Fac illa eſſe tenuiſſima: nullum invenitur corpus, quod non ſit mole turgidum et ambitu ſpatioſum. Et non modo plura ſed ne duo quidem corpora unum eundemque locum obtinere poſſunt. Quomodo igitur unum humanum corpus quod tam anguſtum eſt non una dæmonum cohors ſed tota legio potuit habitare? Mihi quidem non videntur cum corporibus id potuiſſe, quod ſi eos facimus incorporeos non modo una ſed plures etiam legiones illic incolere facile potuiſſent, Arguing from this paſſage of ſcripture the incorporeity of demonic beings.

V. 39. The damſel is not dead, but ſleepeth.

Sleep and death are beautifully compared by Homer, Odyſſ. lib. xviii. ver. 200, 202.

—— Me gentle ſleep, ſays Penelope,
Hath here involved. Oh! would that by a death
As gentle, chaſte Diana would herſelf
This moment ſet me free.

Η με μαλ' αινοπαθη μαλακον περι κωμ' εκαλυψεν·
Αιθε μοι ΩΣ μαλακον θανατον οροι Αρτεμις αγνη.

CHAP. VI.

V 3. Is not this the carpenter, the ſon of Mary, the brother of James, and Joſes, and of Juda, and Simon? and are not his ſiſters here with us? And they were offended at him.

Quandoquidem in Jeſum Mariæ filium tanta rabie feruntur, (Judæi ſcil.) et de femina paupercula, omni præſidio ſubſidioque deſtituta, hic agitur; lex vero in adulteros adeo diſerta, adeo ſevera: quidni ergo litem intendebant, et cur non ream peragebant, ut filii fama per matris tanquam latus confoderetur? At cur non potius Joſephi filium fuiſſe dicunt, niſi quia Joſeph ipſe contra et ſentiebat et loquebatur? Et qui Jeſum filium non agnoſcebat, ſi qua adulterii ſuſpicio hærebat, an non accuſator adulteræ tantis fautoribus futurus erat? Vivit vero illa in mediis Phariſæis, et mortuo quidem filio, nec unquam in ipſius vitam inquiritur. Quod majus pudicitiæ argumentum, quod firmius, tot Phariſæis, tot Judæis in miſeram feminam frementibus et furentibus, neminem accuſare auſum? Mornæ. de Verit. Relig. Chriſt. cap. xxx. p. 667, 678. Non erat illa femina illuſtris propinquorum auctoritate, opibuſve ſuis ſubnixa, unde tantam rem ſola ſua affirmatione credibilem fore putaret: nec vero populus præterea Ethnicorum opinionibus imbutus, qui talia de diis ſuis aut credunt aut credi volunt, unde id facilius perſuaſum iri confideret; ſed ſola ſimplicitate, ſola veri conſcientia, fruebatur. Ibid, p. 669.

[Since they were carried away with ſo great rage againſt Jeſus, the Son of Mary; ſince ſhe was a poor woman, deſtitute of all patronage and protection; ſince the law againſt an adultereſs was both ſo explicit and ſevere, why did they not commence a ſuit againſt her? Why did they not proſecute her

to

to conviction, that the reputation of the Son might be wounded through the ſide of the mother? Why did they not rather call him the Son of Joſeph, but becauſe Joſeph did not look on him, or ſpeak of him in this view? And would not he, who did not acknowledge Jeſus to be his Son, if the leaſt ſuſpicion of adultery had attached to her, have accuſed the adultereſs, when ſuch patrons would have ſupported the charge? Mary, moreover, lives amidſt the Phariſees, and after the death of her Son, and no enquiry is made into her manner of life. What greater, what ſtronger proof of her innocence and purity, than that not one out of ſo many Phariſees, of ſo many Jews, full of rage and indignation, would dare to accuſe a miſerable female?—This woman was neither illuſtrious by her kindred, nor ſupported by wealth; from whence ſhe could ſuppoſe that her affirmation would obtain credit. Nor were the people poſſeſſed with the opinions of the Gentiles, who received ſuch ſtories concerning their gods, or wiſhed them to be believed, that ſhe could hope more eaſily to perſuade them. But ſhe enjoyed merely the conſciouſneſs of ſincerity and truth.]

V. 5. And he could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed them.

This is the paſſage, which that impious and impure atheiſt, Lucilius Vanino, ſingled out in his pretended and mock apology for the chriſtian religion; wickedly inſinuating, as if the prodigies of Chriſt were mere impoſture; and acted by confederacy, and therefore where the ſpectators were incredulous, and conſequently watchful and ſuſpicious, and not eaſily impoſed upon, he could do no mighty works there.——But the groſs abſurdity is no leſs conſpicuous than the villainous blaſphemy of this ſuggeſtion. He could do no mighty works there, that is he would do none, becauſe of their unbelief. There is a frequent change of theſe words in all languages of the world. Vide

John vii. 7. Acts iv. 20. Our Saviour, therefore, could do no mighty works in a country of unbelievers, becauſe it was not fit and reaſonable. Bentley at Boyle's Lectures, ſerm. vi. p. 7—10. quart. edit. oct. 186, 187.

Ergo quod intellectus noſter imbecillis, ſatis eſt manifeſtum: cur tamen, nondum diximus. At Deus meliorem efficere nequivit, non quia non potuerit, ſed quia talem eſſe debere melius exiſtimavit. Cardan. de Subtilitate, lib. xx. p. 696.

Vide note on chap. ii. 23.

V. 8. And commanded them that they ſhould take nothing for their journey, ſave a ſtaff only; no ſcrip, no bread, no money in their purſe.

Drexelius prettily enough remarks, that if ſolicitude about neceſſaries be diſpleaſing to God, how much more a curioſity about ſuperfluities. Si Deo diſplicet ſolicitudo circa neceſſaria, quanto magis curioſitas circa ſuperflua. Triſmegiſt. lib. iii. cap. x. p. 384.

V. 20. For Herod feared John, knowing that he was a juſt man and an holy, and obſerved him.

It is evident, ſays Plato, in his Second Alcibiades, ap. Select. Dial. § 10. p. 255. that there is nothing ſo highly honoured, both by the gods and by men, of any diſcernment or underſtanding, as righteouſneſs and wiſdom; and that thoſe are the righteous and the wiſe, who know what is becoming, both to ſay and to do, towards men, and towards the gods. Κινδυνευει γαρ και παρα θεοις και παρα ανθρωποις τοις νουν εχουσι δικαιοσυνη τε και φρονησις διαφεροντως τετιμησθαι. Φρονιμοι δε και δικαιοι ουκ αλλοι τινες εισιν η——

He had juſt before obſerved, that it would be ſtrange indeed if the gods were to have more regard to our gifts and ſacrifices, than to the ſoul; whether or no it be juſt and holy. Δεινον ειη, ει προς τα δωρα——αλλα μη προς την ψυχην, αν τις ορθως και δικαιως ων τυγχανη.

Obſerve

Obſerve (or, ſave him), ſays Mr. Baxter, in his Treatiſe on Self-ignorance, p. 453.

V. 22, 23. And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give it thee, &c.

Compare Eſther v. 3, 6. vii. 2.

V. 39. 40. And he commanded them to make all ſit down by companies upon the green graſs, &c.

Νυν μεν δορπον ελεσθε, καὶα ϛρατον εν τελεεσσι.

Iliad. ver. 298. lib. xviii.

Let the army be ſupped in their ranks.

V. 56. They laid the ſick in the ſtreets.

Maximus Tyrius tells us, in his fortieth Diſſertation, p. 477. that the medical art, as reported, had its riſe from the cuſtom of placing ſick perſons on the ſide of frequented ways, that, ſo thoſe, who paſſed along, inquiring into the nature of their complaint, might communicate the knowledge of what had been to themſelves remedial in the like caſe. Φασι δε και ἰαὶρικην ευρησθαι το αρχαιον ωδι. Κομιζοντες, &c.

CHAP. VII.

V. 25. Whoſe young daughter had (ης ειχε το θυγατριον αυτης) an unclean ſpirit.

Vide note on Matt. iv. 16.

V. 26. The woman was a Greek, a Syrophenician by nation.

Obvius aſſiduo Syrophœnix udus amomo
Currit, Idumææ Syrophœnix incolæ portæ.

Juvenal. Sat. viii. ver. 159, 160.

A Syro-

A Syrophœnician, wet with conſtant perfumes, runs to
Meet him, a Syrophœnician inhabitant of the Idumæan gate.

V. 35. The ſtring of his tongue was looſed, and he ſpake plain.

Sed illa eſt ſumma linguæ dignitas, quam pro magnitudine utilitatis nemo ſatis prædicare poteſt, quod videlicet ſermonis et eloquentiæ opifex eſt. Etſi mens, quæ intelligit et judicat, longe antecellit cæteras partes hominis: tamen mens parum prodeſſet, niſi interpretem linguam haberet. Hæc igitur adminiſtrat id, quod eſt homini maxime proprium, et in hac ſocietate humana pulcherrimum, videlicet docere alios de Deo, deque aliis rebus bonis et honeſtis: hæc conciliavit homines, et ad ſocietatem cætuſque traduxit; hac teneri et rudes animi puerorum ad intellectum virtutes, ac communium officiorum, a parentibus inſtituuntur atque invitantur: hæc coegit homines in civitates, eaſque in pace regit: hæc religiones, leges, judicia, fœdera gubernat: hæc conſilium in rebus dubiis explicat, moderatur omnes affectus, avocat animos a mæſtitia, incendit, et mitigat odia atque iram, terret ſecuros, perterrefactos conſolatur. Sed omitto hanc commemorationem: non enim poſſumus hanc tantam varietatem complecti, &c. Melancth. de Anima. p. 109.

This is the ſovereign excellency of the tongue; the great uſefulneſs of which none can ſufficiently announce. It is the fabricator of ſpeech and eloquence. The mind would be of little uſe to the world, if it had not the tongue for its interpreter. It is this, therefore, that tranſacts what is moſt proper to man, and moſt pleaſing, lovely, and deſirable in ſociety: namely, the teaching others concerning God, and concerning whatever is good and honourable. It is this, that forms men into ſociety; that inſtructs the tender minds of youth; that preſides over the affairs of ſtate; gives counſel in matters doubtful; guides the affections; diſpels ſorrow; mitigates hatred and anger; ſtrikes

terror

terror into the ſecure and preſumptuous; and adminiſters conſolation to the terrified and alarmed. But I forbear to enlarge: the ſubject is too copious.

V. 37. And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

More than above meaſure, ſays Worthington, on Chriſtian Love, chap. ii. p. of Select Diſcourſes, 233. υπερ περισσως.

CHAP. VIII.

V. 33. But when he had turned about and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for thou ſavoureſt not the things that be of God, but the things that be of men.

Epictetus, lib. iv. cap. i. p. 376. obſerves concerning Socrates, that it was not for ſuch a man as he to be baſely ſaved; and that accordingly he was ſaved by dying, and not by flight. Αποθνησκων σωζεται. And this idea he beautifully illuſtrates by obſerving, that the actor upon the ſtage ſaves or preſerves his character, or aſſumed perſon, much better by leaving off where he ought, than by protracting his exhibition to a tedious and unreaſonable length. Παυομενος οτε δει——η υποκρινομενος παρα καιρον.

Loſing life in a future world, is a phraſe with Maimonides, de Studio Legis, cap. iii. § 8. p. 13.

V. 36. For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?

You have often heard, ſays Plato, de Republica, lib. vi. tom. ii. p. 60. edit. Maſſey, that the higheſt attainment in learning is the idea of good; which being juſt, other things, that we may take in hand, will be profitable and uſeful: and know,

know, that this, in the main, is what I would now inculcate; to which I add, that we are not yet ſufficiently acquainted with it; and if we are not acquainted with it at all, whatever we may know beſides, take notice, that it will be of no ſervice to us; as neither can any thing we poſſeſs. Or do you really think it a greater matter to be poſſeſſed of all other things, without the poſſeſſion of what is good, than to underſtand other things without the underſtanding of what is good and fair? Certainly not.——Η τε αγαθε ιδεα μεγιστον μαθημα——η και δικαια, και ταλλα προσχρησαμενα χρησιμα και ΩΦΕΛΙΜΑ γιγνεται——Ανευ δε ταυτης ει οτι μαλιστα ταλλα επιστωμεθα——ουδεν ημιν ΟΦΕΛΟΣ· ωσπερ ουδ' ει κεκτημεθα τι——Η οιει τι πλεον ειναι, &c.

CHAP. IX.

V. 1. And he ſaid unto them, Verily I ſay unto you, That there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power.

With reſpect to this verſe, and Luke ix. 27. Mr. Hobbes obſerves, that, if it be lawful to conjecture at their meaning by that which immediately follows, it is not improbable to ſay they have relation to the transfiguration, which is deſcribed in the verſes immediately following; where it is ſaid, that after ſix days Jeſus taketh with him Peter, and James, and John, (not all but ſome of his diſciples) and leadeth them up into an high mountain apart by themſelves, and was transfigured before them. Leviath. pa. iv. chap. xliv. p. 342.

V. 2. And after ſix days Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them.

Unde

Unde et Petrus in monte aſſumitur, ut gloriam transformati redemptoris videre mereatur. In illo enim aſcenſcu montis, ſublimis præparatio mentis exprimitur: quia alta videre non poterit, qui per intentionem animum in ſublimibus non ponit. M. Gregor. in Prim. Regum. cap. ix. lib. iv. cap. iv. fol. 294. col. iii. I.

If we would ſee the glories of the Redeemer, we muſt aſcend the mount; that is, be converſant with ſublime and exalted truths.

V. 2—6. And after ſix days Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves; and he was transfigured before them, &c.

——— For well I weene
That this ſame day, when ſhe on Arlo ſat,
Her garment was ſo bright and wondrous ſheene,
That my fraile wit cannot devize to what
It to compare, nor finde like ſtuffe to that:
As thoſe three ſacred ſaints, tho elſe moſt wiſe,
Yet on mount Thabor, quite their wits forgat,
When they their glorious Lord, in ſtrange diſguiſe,
Transfigured ſawe; his garments ſo did daze their eyes.
Faerie Queene, book vii. cant. vii. § 7

V. 8. They ſaw no man any more, ſave (αλλα) Jeſus only with themſelves.

Αλλα for ει μη, ſays Mr. Blackwall, Sacred Claſſics, pa. i p. 15. has been objected againſt, and thought not to be pure and claſſical; but Herodotus puts it beyond all exception. See his References in the Margin.

V. 20. When he ſaw him (ιδων), ſtraightway the ſpirit (πνευμα) tare him.

Some

Some critics, ſays the laſt cited author, ibid. p. 96, 97. are offended at ιδων agreeing with πνευμα, in St. Mark; but without reaſon.

Βρεφος φεροντα τοξον is the ſame in the polite and clear Anacreon.

So in the noble orator, μιαρα και αναιδης κεφαλη——— εξειληλυθως. See the references, ibid.

V. 23. Jeſus ſaid unto him, If thou canſt believe, all things are poſſible to him that believeth.

It is not the difficulty of a thing, ſays Drexelius, that makes us not attempt it; but our not attempting makes it (appear) difficult. Non quia difficilia ſunt, non audemus; ſed quia non audemus, difficilia ſunt. Triſmegiſt. lib. i. cap. v. § 4. p. 50.

V. 28. Why (οτι) could not we caſt him out?

Οτι is uſed by way of queſtion in St. Mark, which, Grotius ſays, ought to be numbered among the Hebraiſms of that evangeliſt. But I think it may be proved true Greek, by the authority of two elegant and authentic Græcians. Ο Γωβρυης ειρετο, οτι ου χρηται τη χερι. Gobryas aſked him why he did not uſe his hand.

So Blackwall, ibid. p. 117, 118. referring to Herod. lib. iii. and to the Plutus of Ariſtophanes, ver. 19.

V. 37. Receiveth not me, but him that ſent me.

Μονον (only) is often underſtood in the writers of the New Teſtament. Ουκ εμε δεχεται, αλλα τον αποστειλαντα με.

So in Plato, Thucydides, and Sophocles, it is omitted. Blackwall, ib. p. 56.

V. 40. For he that is not againſt us is on our part.

Te enim dicere audiebamus, Nos omnes adverſarios putare, niſi qui nobiſcum ſunt: te, omnes, qui contra te non eſſent, tuos. Cicero pro Ligar.

We

We have heard you ſay, Cæſar, that as for us, we eſteem all thoſe to be our adverſaries, that are not with us: but, that you conſidered all thoſe as your friends who were not againſt you.

V. 41. For whoſoever ſhall give you a cup of water to drink in my name.

Ab amicitia Q. Pompeii meo nomine, (on my account, out of regard to me, or for my ſake,) ſe removerat (ut ſcitis) Scipio. Cicero. de Amicitia, § 21. p. 273. ed. Tooley.

So Famil. Epiſt. lib. xiv. No. cccliii. Eo nomine ſum Dyrrachii hoc tempore. For that very reaſon, or on that very account, I am now at Dyrrachium.

And again, epiſt. cxix. at the end, Cogitemus nullo nomine melius illam (ſcil. naturam) meruiſſe de nobis quam quia, quicquid ex neceſſitate deſideratur, ſine faſtidio ſumitur. Let us think ourſelves on no account more indebted to nature than, for that, in order to the ſatisfaction of our neceſſary deſires, there is ſo little occaſion for any troubleſome curioſity.

So in Silius Italicus, lib. xiii. nomine lecti, or the ſcore of death.

In like manner Tacitus, de Morib. Germanor. § 8. they are more fearful and impatient of captivity on account of their women. Quam longe impatientius fœminarum ſuarum nomine timent.

V. 45. And if thy foot offend thee, cut it off.

The foot, ſays Epictetus, lib. ii. cap. v. p. 181. is, ſometimes, cut off for the ſake of the whole body; obſerving, that, in like manner, every man is a member of the great whole, for ſake of which he is ſometimes bound to expoſe himſelf to dangers and difficulties, and even to death. Εστιν οτε (καθηξει ſcil.) αποκοπηναι (ποδα ſcil.) υπερ τε ολε——Τι ει; Ανθρωπος. Ει——ως απολυλον σκοπεις——και μερος ολε τινος, δι' εκεινο το ολον, &c.

V. 49.

V. 49. For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.

Nam omnis homo igne ſalietur. Bezæ interpret. Sale ſalietur, αλισθησεται, id eſt neceſſario ſalienda (θυσια) eſt, ut placeat ſacrificium. Sic quoque quum dicit omnes eſſe ſale (q. igne) ſaliendos, non prædicit aliquid futurum, ſed oſtendit quid ab omnibus requiratur, nempe ut verbo incorrupto conditi ſeſe Deo conſecrent. Ejuſd. not. in loc.

To this ſenſe, that, as under the law, every ſacrifice was to be ſalted with ſalt; ſo it is required of every man that being ſeaſoned with the pure and incorrupt word he conſecrate himſelf unto God.

V. 50. Salt is good.

Per ſal quippe verbi ſapientia deſignatur. Gregor. M. Epiſtol. xxiv. fol. 155. col. 2.

By ſalt is to be underſtood the wiſdom of the word.

CHAP. X.

V. 19. Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother.

Extendit ſe etiam iſta dictio ad illum qui furatur cor alterius, quem admodum Abſolom fecit. R. Aben. Ezr. in Decalog.

Ni pudor, et junctæ teneat reverentia matris.

Stat. Achill. lib. i. ver. 313.

V. 23—27. And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God! &c.

Plato, in the fifth book of Laws, (p. Op. 553.) ſays, that to be at once proſperous and good, muſt needs be very rare; that

that for men to be very rich, and yet good, is impoſſible; and reverſely, that to be both eminently good and eminently rich, is impoſſible. Σχεδον——ευδαιμονας αμα και αγαθους αναγκη γιγνεσθαι.——Πλεσιος δ' ου ζφοδρα και αγαθος αδυναλον.——Αγαθον δ' ονλα διαφερονλως, και πλεσιον ειναι διαφερονλως, αδυνατον.

V. 30. But he ſhall receive an hundredfold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come eternal life.

Of eternal life, ſays Mr. Bolton, the point is clear; but how ſhall they be ſo manifoldly renumera-ed in this life? 1. In the ſame kind ſometimes, and κατα το ρητον, as they ſay. Abraham, at God's command, left his country, kindred, and father's houſe. And he was afterwards, you know, crowned with riches and honour abundantly, and became a great and mighty prince. Job, for the glorifying of God, and confounding of Satan, bore patiently, and bleſſed God for the loſs of all: and how richly was he, afterwards, repaid with a large and ſingular addition, and excellency of goods and children. 2. Or in equivalence by contentment, which doth incomparably, both in ſweetneſs and worth, ſurpaſs and overweigh all worldly wealth. 3. Even in an overflowing and tranſcendent manner, in a preſſed, and heaped, and even over enlarged meaſure by ſpiritual joy, peace of conſcience, contentment of ſoul, more familiarity with God, nearer communion with Jeſus Chriſt, fuller aſſurance of his love, and our portion in him, more ſenſible experience of his all ſufficiency, extraordinary exerciſe of faith, ſweeter taſte in the promiſes, cloſer cleaving to the word, clearer ſight of divine excellencies, heartier longing for heavenly joys, &c. One drop of which ſpiritual refreſhing dews diſtilling upon the ſoul, even in greateſt outward diſtreſs, one glimpſe of ſuch glorious inward joys ſhining from the face of the ſun of ſalvation into the ſaddeſt heart, into the darkeſt

dungeon, doth incredibly ſurpaſs all the comfort which wife, children, wealth, or in a word, worldly good or mortal greatneſs can poſſibly yield. 4. Or in poſterity, by a very remarkable, if not miraculous, providence and care for them. Conſider for this purpoſe that God fearing prophet, 2 Kings iv. 5. Or in good name, which is, rather, to be choſen than great riches, ſays Solomon. Four Laſt Things, p. 75—80.

When the apoſtles left their own houſes, the houſes of all the faithful were open to them: ſo that inſtead of one little manſion, they had an hundred (ſubſtantial) dwelling places. The lands of all the faithful miniſtered fruit and neceſſaries to the apoſtles: according to St. Paul, "having nothing, they poſ-"ſeſſed all things." So that inſtead of one father, one mother, and a few brothers and ſiſters, they had all the faithful regarding with a paternal, motherly, and fraternal affection.

Apoſtolis poſtquam domi reliquiſſent omnia, omnium fidelium domus erant apertæ ut loco unius ædiculæ centum haberant domos, omneſque fidelium agri apoſtolis quoque ſuum fructum et neceſſaria ferebant ut recte Paulus ſcripſerit, 2 Corinth. vi. 10. Apoſtolos eſſe tanquam nihil habentes et tamen omnia poſſidentes. Sic ubi unum patrem, unam matrem, pauculos fratres et ſorores reliquerunt, alibi centum fideles invenerunt, qui paterno, materno et fraterno animo eos proſecuti ſunt. Harmon. Evangelic. cap. cxxxii. ap. ibid. margin.

Plato, in the paſſage referred to in the note upon Matt. xix. 29. ſays, that a perſon of the character there deſcribed, has the ſweeteſt pleaſure at preſent. Ἡδονην——γλυκυτατην εν τῳ παροντι καρπουται.

V. 47. Jeſus, thou ſon of David, have mercy on me.

Mornay obſerves, that, as the Meſſiah was ſo preciſely promiſed as being to ariſe out of the houſe of David, there is no doubt but that the ſcribes, if they any way could have done it, would have proved him to have ſprung from another ſtock.

Cum

Cum vero Meſſias tam præciſe huic ſtirpi promiſſus ſit, non dubium quin ſcribæ, ſi quomodo potuiſſent, ex alia oriundum probaſſent. De Veritat. Rel. Chriſt. cap. xxx. p. 669.

CHAP. XI.

V. 24. Therefore I ſay unto you, What things ſoever ye deſire, when ye pray, believe that ye receive them, and ye ſhall have them.

Think not, ſays Mr. Baxter, that God promiſeth you all that you do believe that you ſhall receive, when you aſk it, though it be with never ſo confident an expectation. Many think that, if the thing be but lawful, which they pray for, much more, if it be their duty to pray for it, then a particular belief, that they ſhall receive it, as the condition of the promiſe, and that, therefore, they ſhall certainly receive it. As if they pray for the recovery of one that is ſick, or for the converſion of one that is unconverted, and can but believe that it ſhall be done; they think God is then obliged by promiſe to do it, Mark ix. 23. and xi. 23, 24. Anſw. The reaſon of this was, becauſe they had a ſpecial promiſe of the gift of miracles, as is expreſſed Mark xvi. 17, 18. and even this text is ſuch a particular promiſe, for the ſpirit of miracles was then given to confirm the goſpel, and gather the firſt churches, and faith was the condition of them; or the ſpirit, whenever he would work a miracle, would firſt work an extraordinary faith to prepare for it. And yet, if you examine well the particular texts which ſpeak of this ſubject, you ſhall find, that, as it was the doubt of the divine authority of Chriſt's teſtimony and of his own real power, which was the unbelief of thoſe times, ſo it was the belief of his authority and power, which was the faith required; and this is oftener expreſſed than the belief of the event, and when the belief of the event is extolled, it is becauſe the belief of Chriſt's power is contained in it. Mark ix. 23. Matt. ix. 28. So the centurion's faith is deſcribed as a

belief of Chriſt's power, Matt. viii. 7—10. So is it in many other inſtances. Life of Faith, pa. iii. chap. v. direct. x. p. 247, 248.

So that this text, he ſays, ibid. is no exception from the general rule, but the meaning of it is, whatſoever promiſed thing you aſk, not doubting, you ſhall receive; or doubt not of my enabling power, and you ſhall receive whatever you aſk, which I have promiſed you, and miracles themſelves ſhall be done by you.

CHAP. XII.

V. 29. The Lord our God is one Lord.

Ει μαλα καρτερος εσσι, Θεος που σοι το γ' εδωκεν.
Iliad. lib. i. ver. 178.

Art thou highly valiant, it is God who gave thee this.

—— Θεος —— —— εδωκεν
Ουρον—— Lib. vii. ver. 4, 5.

—— God vouchſafes propitious gales
To longing mariners.

—— Θεος δ' αποαινυτο νοσον.
Odyſſ. lib. xiv. ver. 309.

But God prevented their return.

—— Θεος δε το μεν δωσει, το δ' εασει,
Οτ,τι κεν ω θυμω εθελει· δυναται γαρ απαντα.
Ibid. ver. 444, 445.

—— God gives, and God denies
At his own will, for he is Lord of all.

Ου συ γ'——εσσι πατηρ εμος· αλλα με δαιμων
Θελγει—— Lib. xvi. ver. 194, 195.

My father, ſaidſt thou? No: thou art not he;
But the divinity beguiles my ſoul.

Nun

Νυν μεν παυσαι τοξον, επιτρεψαι δε θεοισιν·
Ηωθεν δε Θεος δωσει κρατος ω κ' ελθησιν.

Lib. xxi. ver. 279, 280.

Tamper no longer with the bow, but leave
The matter with God, who ſhall decide
The ſtrife to morrow, favouring whom he will.

See Œconomy of the Goſpel, chap. i. p. 17.

V. 30. And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength.

With whatſoever is in thee, ſays Dr. Worthington, on the Reſurrection, chap. xxv. ap. Select. Diſc. p. 469. and in thy power, all thy faculties muſt be raiſed up to their beſt pitch; and the beſt expreſſion and proof of this love, is in ſerving the will of God, in thy generation, to the beſt of thy ſkill and abilities: having in the margin εξ ολης της ισχυος, which word is more emphatical than δυναμις.

Xenophon, in his Lacedemonian Republic, Oper. p. 537. bott. tells us, that the Spartan youth were bound, in caſe of neceſſity, to ſtand by the city with all their might or ſtrength, παντι σθενει.

Quod attinet devotionem, ſays Carteſius, de Paſſion. Art. lxxxiii. p. 37. ipſius principale objectum eſt procul dubio ſupremum numen erga quod non poteſt non eſſe devotus, qui illud, ut oportet, cognoverit: ſed poteſt quoque devotio ferri in principem, &c.

The principal object of devotion is undoubtedly the ſupreme deity; towards whom none, that truly know him, can help being devout. But the term may be applied to the prince, to our country, place of our reſidence, &c.

V. 38. Which love to go in long clothing (εν ſολαις).

Hinc abunde liquet vocem ſολην veſtem virilem non apud Helleniſtas duntaxat ſignificare (uti Grotius ad Marc. xii. 38.

exiſtimaſſe videtur), ſed apud ipſum Xenophontem, ſermonis Græci, ſive elegantiam ſpectes ſive puritatem, cultorem longe feliciſſimum. Xenoph. Cyropæd. Hutchinſ. lib. i. p. 16. not.

V. 43, 44. And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, That this poor widow hath caſt more in, than all they which have caſt into the treaſury, &c.

It is, ſays Ariſtotle, Eth. Nicom. lib. iv. cap. i. the ſuperlative maſk of a liberally minded man ſo to exceed in giving, as to leave the ſmaller ſhare for himſelf. For to have no conſideration of one's ſelf, is truly liberal: moreover, liberality is to be judged of according to the proportion of what we poſſeſs; ſeeing it conſiſts not in the abundance of what is given, but in the habit of giving, which will be in proportion to what is poſſeſſed. From whence it follows, that he who gives leſs, may be a much more liberal man compared with another, if he gives from leſs. Ελευθεριε δε εστι σφοδρα και το υπερβαλλειν εν τη δοσει——Κατα την ουσιαν δ' η ελευθεριοτης λεγεται ——Ουθεν δε κωλυει ελευθεριωτερον ειναι, τον τα ελατω διδοντα——

Where power is wanting, ſays Ovid, the will is to be praiſed.

Denique opus noſtræ culpetur ut undique curæ,
Officium nemo, qui reprehendat erit.
Ut deſint vires, tamen eſt laudanda voluntas:
Hac ego contentos auguror eſſe deos.
Hæc facit, ut veniat pauper quoque gratus ad aras,
Et placeat cæſo non minus agna bove.

De Ponto. Eleg. iv. lib. iii.

CHAP. XIII.

V. 18. And pray ye that your flight be not in the winter.

Sir John Temple, ſpeaking of the departure of the Engliſh from Dublin, at the beginning of the rebellion in Ireland, 1641, ſays;

ſays; that which heightened the calamity of the poor Engliſh, was their "flight in the winter," in ſuch a diſmal, ſtormy, tempeſtuous ſeaſon, as in the memory of man had never been obſerved to continue ſo long together: yet the terror of the rebels incomparably prevailing beyond the rage of the ſea, moſt of thoſe, who could provide themſelves with ſhipping, though at never ſo exceſſive rates, deſerted the city: and ſuch was the violence of the winds, ſuch continuing impetuous ſtorms, as ſeveral barks were caſt away, &c. Iriſh Rebellion, p. 98. edit. Lond.

V. 19. For in thoſe days ſhall be affliction.

A ſubſtantive, ſays Mr. Blackwall, in his Sacred Claſſics, pa. i. p. 75. is often uſed by the ſacred writers of the New Teſtament for an adjective, which the ſchoolmen call putting the abſtract for the concrete; and it is a compact and vigorous way of expreſſion, originally Hebrew. Εσονται γαρ εκειναι ημεραι Θλιψις. (Mark xiii. 19.) But it is far from being a barbariſm, or repugnancy to pure Greek. Νομω μεν γαρ τιμη τοιαυτα, and Εδοκει μωρια ειναι ταυτα. Theſe things ſeemed to be folly.

See Thucydid. as there referred to marg. p. 76.

V. 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

If the Son, ſays Irenæus, bluſhed not to refer the knowledge of that day to the Father, neither do we bluſh in queſtions above our reach, to make a reſervation of them for God. And again; ſhould any one aſk, why the Father, communicating in all things to the Son, ſhould be ſpoken of by our Lord, as alone knowing the day and the hour; he will not, for the preſent, find an apter, a more decent, or a ſafer anſwer than this; that as Chriſt is to us the ſole teacher of truth, we might know from himſelf that the Father is above all things. For "the "Father," he ſays, "is greater than I."

Si igitur ſcientiam diei illius Filius non erubuit referre ad patrem ſed dixit quod verum eſt neque nos erubeſcimus quæ ſunt in quæſtionibus majora ſecundum nos, reſervare Deo. Et enim ſi quis exquirat cauſam propter quam in omnibus Pater communicans Filio, ſolus ſcire horam et diem a Domino manifeſtatus eſt, neque aptabilem magis neque decentiorem nec ſine periculo alterum quam hanc inveniat in præſenti (quoniam enim ſolus verax magiſter eſt dominus) ut diſcamus per ipſum ſuper omni, eſſe Patrem. Etenim Pater ait, major me eſt. Lib. ii. cap. xlviii. xlix.

V. 35. Watch ye therefore: for ye know not when the maſter of the houſe cometh, at even, or at midnight, or at the cockcrowing, or in the morning.

——— A death by violence awaits
Me alſo, ſays Homer, and at morn, or eve, or noon,
I periſh.

Αλλ' ειτι τοι κἀμοι θανατος και μοιρα κραταιη
Εσσεται, η ηως, η δειλης, η μεσον ημαρ.
Iliad. lib. xxi. ver. 110, 111.

Sunt etiam plura noctis et diei tempora, aliis ſubnotata propriiſque diſcreta nominibus quæ apud veteres poetas paſſim ſcripta inveniuntur. Ea omnia ordine ſuo exponam; incipiam a nocte media quod tempus principium et poſtremum eſt diei Romani. Tempus quod huic proximum eſt vocatur de media nocte: ſequitur gallicinium, cum galli canere incipiunt. Cenſorin. cap. xxiv.

Cock crowing is here mentioned as one of the diviſions of time, or of days, among the Romans.

Sub galli cantum conſultor ubi oſtia pulſat.
Horat. Sat. i. lib. i. ſub init.

To the ſame purpoſe; as alſo that of Juvenal:
Quod tamen ad cantum galli facit ille ſecundi.

V. 37.

V. 37. And what I ſay unto you I ſay unto all, Watch.

Μικρον αν απονυσαξης, ſays Epictetus, lib. iv. cap. iii. απηλθε παντα τα μεχρι νυν ζυνειλεγμενα. Προσεχε ουν ταις φαντασιαις επαγρυπνει· ου γαρ μικρον το τηρουμενον· αλλ' αιδως, και πιστις, &c. If you ſuffer yourſelf to ſleep, but ever ſo little a while, all is gone, that you have hitherto been labouring for and acquired. Take good heed, therefore, what fancies and imaginations you entertain. Keep a diligent watch. For it is no ſmall matter that you have in charge. Nothing leſs than the modeſty and ingenuity of your natures, your conſtancy, your ready obedience, your eſcape from ſorrow, fear, and perturbation, and in a word your liberty.

And, ſays Demophilus, Sentent. ii. be of a watchful mind, for the ſleep of the ſoul comes near to that which is its death indeed. Αγρυπνος εσο κατα νεν. Συγγενης γαρ τε αληθινε θανατου ο περι τον υπνος.

CHAP. XIV.

V. 1. The ſcribes ſought how they might take him by craft (εν δολῳ).

No form of expreſſion, ſays Mr. Blackwall, pa. i. p. 19. of his Sacred Claſſics, has been cavilled at more, by the defamers of the ſtyle of the New Teſtament, than the uſe of the particle εν, and particularly put before the inſtrument with which any thing is done. Εν ξοματι μαχαιρας, and εν μαχαιρᾳ, are affirmed by almoſt all commentators to be a pure Hebraiſm. But as this particle is uſed much, with the ſame variety, in other ſignifications, ſo peculiarly in this we find it in the pureſt claſſic authors.

So διαφθειρονται εν ταις χερσιν αυτων, in Thucydides; εν φοναις ολλυται, in Ariſtophanes. So that the obſervation of the excellent Grotius, on 1 Theſſ. iv. 18. Εν τοις λογοις

λογοις τουτοις, by or with theſe words comfort one another, is vain. "Εν," ſays he, upon the place, "is added after the He-"brew manner. The purer Greeks expreſs the inſtrumental "cauſe by the dative alone."

Homer has εν οφαλμοισιν ιδωμαι.

Εν ουρανιοις σημειοις, by ſigns from heaven, is in Xenophon.

St. Mark has εν δολῳ, deceitfully, or by treachery. Plato's εν δικῃ, juſtly, exactly parallels it. See marginal references, ibid.

V. 3. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an alabaſter box of ointment of ſpikenard very precious: and ſhe brake the box, and poured it on his head.

Quantillum Magdalena Chriſti pedibus impendit, quam cito id obſequii perfecit, et tamen orbi univerſo innotuit. Alii alia in Magdalena ſuſpexiſſent, roſeam oris pulchritudinem, blandam formæ venuſtatem, &c. Nulla hæc ei laudem, ſed dedecus compararunt: at officium vel pedibus præſtitum, eleemoſyna non grandis, æternam illi gloriam, immortale nomen conciliarunt, prædicabitur in toto mundo.——Quot imperatores victrices aquilas in hoſtium caſtris plantarunt? Quot bellicoſi duces numeroſiſſimos exercitus laudabiliter adminiſtrarunt? Quot providi gubernatores ampliſſimos populos ſapienter rexerunt? Quanti reges inſignia, ſtatuas, caſtra, civitates condiderunt? Quot viri eruditi omne cerebrum in novas inventiones, per calamum inſtar chymicorum diſtillarunt in chartas, ut inter memoria dignos reponerentur, qui tamen ſilentii nocte et oblivione involuti jacent. At opus juſti unicum, &c. Drexel. de Æternitat. Conſider. Tert. p. 115—117.

Noticing, that by this action, ſo tranſcient, and ſo little coſtly, ſhe has acquired an honour, which ſo many ambitious have fought in vain.

According

According to Blackwall, the breaking of the box, was only the ſhaking the liquor in it, by which its parts were broken or ſeparated, and this in order to its emitting a more fragrant ſmell.

In the ſame ſenſe, he obſerves, Plato uſes διατριβω, in his Phædo.

V. 5. For it might have been ſold for more than three hundred pence, and have been given to the poor.

Neither feare I this great pyle of wood, whereof ſome might have been ſpared to warm the poore. Giles Tilman at the Stake. Vide S. Ward's Life of Faith in Death, pa. i. p. 39.

V. 19. And they began to be ſorrowful and to ſay unto him one by one, Is it I? and another ſaid, Is it I?

I doubt not, ſays Drexelius, but that every one of the apoſtles, excepting Iſcariot, had put the queſtion to their own conſciences before they interrogated our Saviour, ſaying, Lord, Is it I? As if they had ſaid, each one for himſelf, Lord, I have juſt now been examining my own conſcience upon what you have ſaid. It owns nothing of this kind, nor brings me in guilty: but ſhould there be any lurking treachery in my heart, of which I am not aware, Lord, ſpare me not; name the man whoever be, though it ſhould be myſelf. I will not refuſe to bluſh, if guilty. If conſcience has concealed from me the horrid iniquity, be thou my conſcience; Lord, I appeal to thee, and am bold to ſay, Is it I? You ſee, my Gerard, how the apoſtles, about to feaſt upon the Lord's body, firſt hold a parley with their own conſciences, in order to deſcry the latent treaſon, if any ſuch there were. Nec enim quidquam dubitem, quin apoſtolorum quilibet, &c. Triſmegiſt. lib. i. cap. v. § 1, p. 38, 39. The topic is well purſued, a little onward, in an applicatory way.

V. 22

V. 22—25. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat; this is my body, &c.

The divine words of bleſſing do not change or annihilate the ſubſtance of the bread and wine, (for if their ſubſtance did not remain, it could be no ſacrament,) but it changeth them in uſe and in name; for that which was before but common bread and wine, to nouriſh men's bodies, is, after the bleſſing, deſtinated to an holy uſe, for the feeding of the ſouls of chriſtians; and where before they were called but bread and wine, they are now called by the name of thoſe holy things, the body and blood of Chriſt; the better to draw our minds from thoſe outward elements to the heavenly graces, which, by the ſight of our bodies, they repreſent to the ſpiritual eyes of our faith. Neither did Chriſt direct theſe words, this is my body, this is my blood, to the bread and wine, but to his diſciples, as appears by the words going before, take ye, eat ye: neither is the bread his body, but in the ſame ſenſe that the cup is the New Teſtament; viz. by a ſacramental metonymy. And Mark notes plainly, that the words, this is my blood, &c. were not pronounced by our Saviour, till after that all his diſciples had drank of the cup, Mark xiv. 23, 24. And afterwards, in reſpect of the natural ſubſtance thereof, he calls that the fruit of the vine, which, in reſpect of the ſpiritual ſignification thereof, he had before termed his blood, ver. 25. after the manner of terming all ſacraments. Practice of Piety, p. 276, 277.

V. 33, 34. And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy, &c.

Αδημονησαι τας ψυχας is the phraſe of Xenophon, in his Græcian Hiſtory, lib. iv. Op. p. 407. for being deeply affected at the ſight of a moſt impious and atrocious act of cruelty and injuſtice. Αδημονησαι τας ψυχας ιδονλας την ασεβειαν.

V. 36.

V. 36. Not what I will, but what thou wilt.

The wiſe man, ſays Epictetus, lib. iii. cap. xxvi. p. 362. bott. reaſons thus with himſelf; If I put myſelf under God's direction and diſpoſal, he will conduct me ſafely. But what do you mean by that? Why, that what God wills, he wills, and that what God does not will, he does not will.——Ο αν εκεινος θελη, και αὐ]ος θελη· και ο αν εκεινος μη θελη, τ]το μηδ' αυτος θελη.

V. 51, 52. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him.

Nudus ara, ſere nudus, hyems ignava colono.

Virgil. Georg. lib. i. ver. 299.

Plough and ſow naked; winter is for reſt. Ogilb.

Proceſſit nudus campeſtri ſolo tectus. Volcat. ap. Auguſt. Scriptor. p. 41. Panno purpureo nudos humeros advelans. Lamprid. ibid. p. 51.

V. 58. We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands.

Εγενετο δε συμβολη δι' ημερης. Herodot. ap. Blackw. Sac. Claſſ. pa. i. p. 115.

CHAP. XV.

V. 15. And ſo Pilate willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified.

Felicem Pilatum, ſi quo pede cœperat, decurriſſet. Drexel. Triſmegiſt. lib. ii. cap. x. § 2. p. 245.

Happy Pilate, had he gone on as he began.

V. 23. And they gave him to drink wine mingled with myrrh; but he received it not.

He

He went to his death with all the compoſure imaginable. And when they would have given him a ſtupefying draught, (Mark xv. 23.) as was the cuſtom to give to thoſe unhappy perſons who were to die ſo cruel a death, he refuſed it, as unworthy one who had declared himſelf the Son of God, the great prophet, ſent to enlighten the world, and who gave his life to ſave mankind: yet he did not refuſe the vinegar, (John xix. 30.) though it had a direct tendency to increaſe his pains, but not to make him guilty of any indecency. Collet's Letters, No. iii. p. 26, 27.

V. 25. And it was the third hour, and they crucified him.

Reland refers the third hour to the dividing the garments, not to the crucifixion itſelf; referring to John xix. 14. Quæ facta ſit hora tertia poſtquam Chriſtum crucifixiſſent. Reland. Antiq. Hebræor. pa. iv. cap. i. § 16, 17. p. 438—440.

V. 33. There was darkneſs over the whole land.

Nunquam imminentis ruinæ manifeſtiora prodigia, fuga victimarum, examina in ſignis, interdiu tenebræ; Dux ipſe et nocturna imagine, theatri ſui audiens plauſum in modum planctus, circumſonare; et mane cum pullo (nefas) apud principia conſpectus. Florus, lib. iv. cap. ii. p. 138. ed. Delph.

Speaking of the action at Philippi; and mentioning darkneſs in the day time among other prodigies.

V. 38. And the vail of the temple was rent in twain from the top to the bottom.

Vide Sacred Claſſics, p. 15, 16.

CHAP. XVI.

V. 16. But he that believeth not ſhall be damned.

In Cicero, in Verrem, lib. i. the damnation of Philodamus (damnatio Philodami), is his being ſentenced to death.

In

In Livy, lib. v. the fine and baniſhment of Camillus, is calſed his damnation, (damnatio Camilli.)

Plin. Nat. Hiſt. lib. ix. cap. xxiii. Damnata mancipia. Lib. x. cap. xxiii. end: Eas (ſcil. coturnices) damnavere menſæ. Compare lib. ii. cap. liii. end: Aliis certa, aliis dubia, aliis probata, aliis damnanda. And lib. viii. cap. xlviii. end: Apicas vocabant, (ſcil. oves quibus nudus eſſet venter,) damnabantque. Lib. ix. cap. xxxviii. Buccinum per ſe damnatur. So lib. x. cap. ix. ſpeaking of the bird that prefers another's young to its own, damning its own in compariſon: Suos comparatione ejus damnat.

—— Quoniam Delphis oracula ceſſant,
Et genus humanum damnat caligo futuri.
Juvenal. Sat. vi. ver. 554.

The Delphic oracles are ceaſed, and dark futurity damns mankind.

Buck, in his Beatitudes, No. viii. chap. viii. p. 331. ſays, the Donatiſts damned God's church of perſecuting.

To damne himſelf by every evill name.
Faerie Queene, book iv. cant. 12. § 16.

To damn himſelf.] Not to curſe, but to condemn himſelf, &c.

So book v. cant. v. § 17. he uſes damned for condemned. And again, cant. x. § 4. and cant. xi. § 42. Churche's Note.

—— Even theſe ſtar-gazers aſtoniſhed are,
—— And damne their lying bookes.
Ibid. book vii. cant. 7. § 52.

Damnat cauſamque ducemque. Lucan. lib. v. ver. 247.

Hac ubi damnata fatis tellure locarunt
Caſtra duces. Lib. vi. ver. 563, 564.

Nec de te, natura, queror: tot monſtra ferentem,
Gentibus ablatum dederas ſerpentibus orbem.

Impatienſque

Impatienſque ſolum Cereris cultore negato
Damnaſti, atque homines voluiſti deeſſe venenis.
Lib. ix. ver. 858—861.

Ibant in Martem terræ dominantis alumni
Damnati ſuperis, nec jam reditura juventus.
Sil. Ital. lib. iv.

—— Patulos regione Metauri
Damnavi tumulis Pœnorum atque oſſibus agros. Lib. xv.

—— Damnatum et inutile bello. Lib. vii.

—— Pars ferro occumbere credunt,
Pars damnaſſe aciem, et ſuperis ceſſiſſe ſiniſtris. Lib. xvii.

—— Eoas jaculo damnare ſagittas.
Statii Sylv. lib. iii. Propemp. Met. Cel.

—— Tempus nunc ponere frondes,
Phœbe, tuas, mœſtaque comam damnare cupreſſo.
Id. ib. lib. v.

And Thebaid. lib. vi.

——— Cuncta ignibus atris
Damnat atrox, ſuaque ipſe parens geſtamina ferri.
Si damnis rabidum queat exſaturare dolorem.

As a little before,

Damnatus flammæ torus——

—— Non ratus ore ſacerdos,
Damnatæque preces. Ibid.

Damnat urinam rufam et tenuem——Oleoſæ quoque urinæ ——damnantur.——Multæque urinæ omnes in morborum principiis damnantur, et merito inutiles habentur, quoniam, &c. Alpinus de Præſagienda Vita, &c. lib. vii. cap. xv. p. 503—505. 1710.

Sed phantaſias illas ad perpetuas errores et infinitas agitationes damnari. Bacon. Script. de Natural. et Univerſ. Philoſoph. p. 328.

His miſſis, vel ad populares ſermones damnatis et relegatis—— Ib. p. 401.

Æneas

Æneas Sylvius, dein Pius ii. Pont. Max. dum illi virebant genua, quædam licentiore calamo in lucem dedit, quæ, maturioris jam ævi, primus ipſe judex damnavit. Drexel. Nicetas, lib. i. cap. v. p. 27, 28.

Vanitas in legendis libris damnanda. Vanitatem voco legere, non ut facias, ſed ut ſcias, ſcholæ diſcere, non vitæ. Ibid. lib. ii. cap. iii. § 2. p. 136.

Damnati pœnam non nihil mitiga. Eraſm. Colloq. Philodox. Varior. p. 667.

Medicorum ſententiis damnati——Ib. Exeq. Seraph. p. 685.

V. 17. And theſe ſigns ſhall follow them that believe; in my name ſhall they caſt out devils; they ſhall ſpeak with new tongues.

Edatur hic aliquis ſub tribunalibus veſtris, quem dæmone agi conſtet. Juſſus a quolibet chriſtiano loqui, ſpiritus ille tam ſe dæmonem confitebitur de vero, quam alibi deum de falſo. Æque producatur aliquis ex eis, qui de deo pati exiſtimantur, qui aris inhalantes numen de nidore concipiunt, qui ructando conantur, qui anhelando profantur; iſta ipſa virgo cœleſtis, pluviarum pollicitatrix; iſte ipſe Æſculapius, medicinarum demonſtrator, alia die morituris, Socordio, et Thanatio, et Aſclepiodoto, vitæ ſumminiſtrator: niſi ſe dæmones confeſſi fuerint, chriſtiano mentiri non audentes, ibidem illius chriſtiani procaciſſimi ſanguinem fundite. Quid iſto opere manifeſtius? Quid hac probatione fidelius? Simplicitas veritatis in medio eſt. Virtus illi ſua aſſiſtit. Nihil ſuſpicari licebit. Magia aut aliquid ejuſmodi fallacia fieri dicetis, ſi oculi veſtri et aures permiſerint vobis. Quid autem injici poteſt adverſus id quod oſtenditur nuda ſinceritate? Tertull. Apologetic. cap. xxiii.

[Let there be produced, at your tribunals, any one poſſeſſed with a devil: that ſpirit, being commanded by any chriſtian, will, as truly, confeſs that he is a devil, as in another place he will, falſely, claim the character of a God. Let there, in

like manner, be brought forward any of thoſe who are ſuppoſed to be oppreſſed with a God, who inhale the divinity with the ſteams and effluvia of the altars, and, with violent eructations, ſtruggle and pant for utterance; let that heavenly virgin herſelf appear, who foretels approaching rain; or Æſculapius, the father of medicine, who, when they were at the point of death, renewed the vital powers of Socordius, Thanatius, and Aſclepiodotus: if they do not own themſelves devils, not daring to lie to a chriſtian, ſhed the blood of that preſumptuous chriſtian, on the ſpot. What is more manifeſt than this proceſs? What more convincing than this proof? The ſimplicity of truth is obvious to all. Its own energy aſſiſts it. No ſuſpicion reſts upon it. If your eyes or your ears permitted it, you would ſay, that there was magic, or ſome ſuch deception, in the caſe. But what can be ſuggeſted againſt naked, undiſguiſed fact?]

And ibid. Atqui omnis hæc noſtra in illos dominatio et poteſtas de nominatione Chriſti valet, et de commemoratione eorum, quæ ſibi a Deo per arbitrum Chriſtum imminentia expectant. Chriſtum timentes in Deo, et Deum in Chriſto, ſubjiciuntur ſervis Dei et Chriſti. Ita de contactu, deque afflatu noſtro, contemplatione et repræſentatione ignis illius correpti, etiam de corporibus noſtro imperio excedunt, inviti, et dolentes, et vobis præſentibus erubeſcentes.

[All the power and command we exerciſe over them (i. e. devils) is derived from the naming of Chriſt, and reminding them of thoſe puniſhments, which they expect, from his ſentence, at the hand of God. Fearing Chriſt in God, and God in Chriſt, they are ſubject to the ſervants of God and Chriſt. Struck, therefore, at our touch and breath, with the conſideration and view of that fire, they, with reluctance, grief, and ſhame, at our command, leave the bodies they poſſeſſed.]

And cap. xxxii. Dæmonas, id eſt, genios, adjurare conſuevimus, ut illos de hominibus exigamus; non dejerare, ut illis honorem divinitatis conferamus.

[We

[We are accuſtomed to adjure the dæmons (i. e. the ſpirits), that we may drive them out of men; but we avoid addreſſing them with any oath, that might appear to honour any divinity in them.]

And cap. xxxvii. Quæ (dæmonia ſcil.) de vobis ſine præmio, ſine mercede, depellimus.

[We expel devils without fee or reward.]

And cap. xliii. Quantos (alias quanti) habetis non dico jam, qui de vobis dæmonia excutiant.

[I do not ſay in what eſtimation you hold us, who caſt devils out of you.]

V. 18. They ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them.

Pliny, in the twentieth and three following books of his Natural Hiſtory, is almoſt perpetually reminding us of thoſe various remedies which nature has provided againſt the poiſon of ſerpents, ſcorpions, vipers, and other venomous animals; as well as againſt the fatality of noxious herbs and roots.

In like manner, our Saviour, here, aſſures his diſciples, that ſuch ſhould be the power and efficacy of his goſpel, as that the promoters and profeſſors of it, ſhould be able to ſurmount and gloriouſly to triumph over the greateſt oppoſition they could poſſibly meet with from their moſt venomous and malignant adverſaries. That this is the meaning here, is evident from Luke x. 19. Compare alſo, Iſa. xi. 4—9.

Sextus Empiricus, in his Hypotyp. Oper. p. 17. tells us, of an old woman, of Athens, concerning whom it was ſaid, that ſhe ſwallowed four ounces of hemlock, without any inconvenience, τριακοντα ολκας κωνειου ακινδυνως. And again, ibid. of one Lyſis, who could take half an ounce, without ſuffering any detriment (αλυπως) in conſequence.

LUKE.

CHAP. I.

V. 8. In the order of his courſe.

Herodian, in his firſt book, § 25. mentions a like periodical attendance as taking place among the Roman prieſthood, uſing, upon the occaſion, the very word of this verſe, ταξις.—— Συν τοις λοιποις ιερευσιν, ως εκ περιοδων χρονου η ταξις καλει.

V. 11. And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe.

Zacharias was in his proper buſineſs and appointed employment when this viſion was made to him. Let us wait upon God for the communications of grace; but let not this waiting put us out of our ſtated courſe of a uſeful and neceſſary calling. We ſee God does not expect it. For we find, too, that the ſhepherds heard the news of a Saviour, when they were minding their flocks. It is a good poſture to be found in of God; and he is moſt likely to be found of thoſe that mind their buſineſs. Eſpecially let miniſters do this, for their buſineſs will help, rather than hinder, ſuch communications.

V. 20. Which ſhall be fulfilled in their ſeaſon (εις τον καιρον αυτων).

Εις τουτον τον χρονον, ſignifies in Xenophont. Inſtitut. lib. i. p. 34. at this time. Hutchinſ.

V. 28. Hail, thou highly favoured (Χαιρε, κεχαριτωμενη).

A ſimilar mode of addreſs we have frequently occurring in Homer's Hymns, ſuch as Χαιρε, μακαιρ'. Hail, happy woman! Ουλε τε και μεγα χαιρε. Χαιρε, φυην εροεσσα. Thou lovely genius, hail! Χαιρε, ανασσ'. Hail, queen! Χαιρε, θεα. Hail, goddeſs!

goddeſs! Χαιρε, Ποσειδαων. Hail, Neptune! Χαιρετε, τεκνα Διος. Hail, daughters of Jove! Χαιρε, θεων μητερ. Hail, mother of the gods! (addreſſed to the earth.) Χαιρε, ανασσα θεα. Hail, thou goddeſs queen!

V. 38. And the angel departed from her.

Ως εφατο· πτη δε προς ουρανον ηνεμοεντα.

Homer. in Vener. ver. 292.

[Having thus ſpoken, ſhe ruſhed away to the windy heavens.]

V. 48. Henceforth all generations ſhall call me bleſſed.

So Odyſſ. lib. xv. ver. 537.

——Ως αν τις σε συναντομενος μακαριζοι.

Whoe'er ſhall meet thee, ſhall pronounce thee bleſt.

Occurring again, lib. xvii. ver. 165. lib. xix. ver. 311.

V. 51. He hath ſcattered the proud in the imagination of their hearts.

That is, ſcatters the imaginations of the proud, perplexes their ſchemes, diſturbs their politics, breaks their meaſures, ſets thoſe things far aſunder which they had united in one ſyſtem, and ſo diſperſes the broken pieces of it, that they can never put them together again. And, by this, he turns their wiſdom into folly, their imaginary greatneſs into contempt, and their glory into ſhame; ſo overruling their counſels, in his wiſe government of the world, as to make all turn to his not to their praiſe. Norris on Humility, chap. vii. p. 312, 313.

V. 53. And the rich he hath ſent empty away.

Says Epictetus, lib. iv. cap. i. end, He that attends the inſtructions of the philoſopher, ſhall not go away empty, ουκ απελευσετ κενος.

V. 55. As he ſpake to our fathers (πρὸς τὺς πατερας ἡμων), to Abraham (τῳ Αβρααμ), and to his ſeed for ever.

With reſpect to the change of caſe in this verſe, vide Sacred Claſſics, p. 84, 85.

V. 66 And the hand of the Lord was with him.

The hand of God in the Old and New Teſtament, expreſſes his providence and power.

In which ſenſe it is taken by the noble Pindar.

Θεου συν παλαμᾳ. Ol. x. ver. 25.

V. 71—75. That we ſhould be ſaved from our enemies, and from the hand of all that hate us, &c.

Vide Irenæum, as cited in note upon 1 Pet. i. 25.

V. 74. Might ſerve him without fear.

Maximus Tyrius, Diſſ. iv. p. 52. makes it the character of the truly pious, that he approaches the gods (deity) without fear, ανευ δεους.

V. 75. In holineſs and righteouſneſs.

It is the advice of Marcus Antoninus, lib. xii. § 1. that referring future events to a divine providence, we paſs the preſent hour according to the rules of holineſs (or piety) and righteouſneſs, προς οσιοτητα και δικαιοσυνην· piety (or holineſs), ſo as to embrace with cheerfulneſs whatever heaven allots: righteouſneſs, that you may be able, freely, and without diſguiſe, to ſpeak the truth, and to do, without impediment or obſtruction from any thing external, whatever is agreeable to law (to the great law of nature), and to the importance of the object before thee. Οσιοτητα μεν ινα φιλης, &c.

It was the very end of Chriſt's coming to redeem us, that we might ſerve him in holineſs and righteouſneſs. S. Luke i. In holineſs towards God, that's firſt; and then in righteouſneſs

neſs and juſtice towards man, that's next. And they ſtand ſo that the one is made the proof of the other; righteouſneſs of holineſs. For he that does but talk of holineſs, and do unjuſtly therewhile, is but an hypocrite. Archbp. Laud's Seven Sermons, No. iii. p. 125. London, 1651.

CHAP. II.

V. 1. That all the world ſhould be taxed (απογραφεσθαι την οικεμενην).

Remember, man, ſays Epictetus, lib. iii. cap. xxii. p. 314. you are to enter the liſts in an Olympic conteſt; (Ολυμπια μελλεις απο γραφεσθαι·) where if you are beat, you muſt have the whole world witneſs to your diſgrace, ολης της οικουμενης βλεπουσης.

Τας απογραφας επετελεσε. Dion. Caſſ. lib. liii. at the begin. Cenſum peregit. And ib. p. 512. Αυγων και απογραφας εποιησατο. Speaking of the emperor Auguſtus. And again, lib. lv. of the ſame emperor. Απογραφας των εν τη Ιταλια οικουντων——εποιησατο. He ſpeaks, likewiſe, of the Roman empire, under the term, world, ib. p. 499. Τηλικαυτην ηγεμονιαν τοσαυτης οικεμενης εχειν.

V. 8. Shepherds abiding in the field, keeping watch over their flock by night.

In Buſbequius, Epiſtol. i. p. 58. we read of ſhepherds watching over their flocks day and night, in the open fields; having with them their wives and children, accommodated with vehicles and tents, and changing their ſituation according to the convenience of paſturage. Qui his gregibus paſtores præſunt, noctem et diem degunt in campis, uxoreſque et liberos circumvectant in curribus, quibus pro domiciliis utuntur: niſi quod aliquando exigua tabernacula tendant. Longe vero lateque vagantur, modo campos, modo editiora loca, modo valles, ut ratio temporis et pabuli poſtulet, perſequentes.

V. 11. For unto you is born this day in the city of David a Saviour (Σωτηρ).

Σωτηρ (Saviour), is an appellation by which Proclus denotes the Sovereign Being. Lib. v. cap. xxxix. begin. in Plat. Theol. Το τριτον τοινυν τω Σωτηρι——— την δημιουργικην μοναδα νοησωμεν———

And lib. vi. cap. xix. p. 399. top. Δημιυργικ⊕· και ο Σωτηρ Ζευς.

V. 13. There was with the angel a multitude of the heavenly hoſt (ϛρατιας ουρανιου).

In Maximus Tyrius, Diſſ. xxviii. xxix. p. 343, 348. we read of ſuch an hoſt. Συντεταγμενη (ſcil. ψυχη) ϛρατια Θεων· and Συν ϛρατια Θεων κατα ενδεκα λοχους.

So in Proclus, in Platon. Theol. lib. vi. cap. xviii. we have Των εγκοσμιων (ſcil. Θεων) ϛραλειαν. And cap. xix. p. 397· bott. Στρατεια Θεων και δαιμονων κατα ενδεκα μερη κεκοσμημενη. And p. 398. bott. Οδε ηγεμων των δωδεκα ϛρατιας ηγειται της κατα ενδεκα μερη νενεμημενης. And cap. xxi. Πολυν ϛραλον (a numerous hoſt) των μεριϛων Θεων, of the ſeveral preſiding divinities.

Si milites ſunt, ſays Natta, upon this verſe, lib. vii. fol. 79. p. 2. ergo, ut auxilientur et pro nobis pugnent, accurrant, nec unus aut alter, ſed plures.

[If ſoldiers, that not one, but many, may haſten to our aſſiſtance, and fight for us.]

Socrates, in his Eccleſiaſtical Hiſtory, lib. vi. cap. vi. tells us, that when Conſtantinople was attacked by the Goths, a multitude of angels appeared in ſuch form and arrangement, as to ſeem to the aſſailants to be no other than a real body of ſtout and able ſoldiery, and to deter them from the attempt. Αγγελων γαρ πληθος ωφθη, &c.

And cap. viii. he tells us, that Ignatius, biſhop of Antioch, had ſometimes viſions of angels celebrating the holy trinity in alternate

alternate hymns, and that this he made the model of ſinging in his own church, from whence it was tranſmitted to the reſt. Οπλασιαν ειδεν αγγελων, &c.

V. 14. Glory to God in the higheſt, and on earth peace, good will toward men.

Se tibi pax terræ, tibi ſe tuta æquora debent.

Draneir. Hercul. ver. 15.

In eo enim quod dicunt, ſays Irenæus, lib. iii. cap. xi. Gloria in altiſſimis Deo et in terra pax, eum qui ſit altiſſimorum, hoc eſt, ſuperçœleſtium factor et eorum quæ ſuper terram omnium conditor his ſermonibus glorificaverunt.

Compare chap. xix. 38.

V. 15—17. And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is to come to paſs, which the Lord hath known unto us, &c.

Has ſpes cogitationeſque ſecum portantes urbem ingreſſi ſunt, ſays Livy, lib. i. § 34. concerning Tarquin and Tanaquil, upon their arrival at Rome, after having met with a favourable omen by the way.

V. 29. Lord, now letteſt thou thy ſervant depart in peace, according to thy word.

—— —— —— Jam reſpice canos,
Invalidaſque manus et inanes cerne lacertos:
Uſus abit vitæ: bellis conſumpſimus ævum,
Ad mortem dimitte ſenes.

Lucan, lib. v. ver. 275, &c.

V. 33. And Joſeph and his mother marvelled (οι θαυμαζοντες) at thoſe things which were ſpoken of him.

In

In this paſſage, ſays Blackwall, p. 90. ην is put for ησαν, by a ſyncope of the Bœotians; referring to Heſiod himſelf, a Bœotian, for the uſe of it. Theogon. ver. 321. where ſpeaking of the Chimæra, he ſays,

Της δ' ην τρεις κεφαλαι.

The fulfilment of this prophecy, in the ſpiteful and malignant treatment which our Saviour met with from the jews, is well illuſtrated by Herman Franckius, in his Introduction to the Reading of the Prophets, pa. ii. cap. ii. § 4. p. 138, 139. Quid magis omni ſtudio Phariſæi, ſcribæ, et ſacerdotes agebant, quam ut ex ore Chriſti venarentur aliquid, ut eum aliqua ſpecie noxæ damnarent? Cœlum terræ miſcebant, ut omnium adverſus eum animos, mera inducti invidia ac mentis perverſitate, concitarent: id quod omnis evangeliſtarum hiſtoria liquidiſſime teſtatur. Ita ſane docebat eventus quam vere de eo vaticinatus fuerit Simeon. Eccę poſitus eſt iſte caſui et reſurrectioni multorum in Iſrael, et in ſignum cui contradicatur, hoc eſt, ut non nemo παραφραζει, in ſcopum, quem omnes certatim figere contendant. Nec vero contenti Judæi ſe conſtituiſſe, uti, ſi quis eum profiteretur eſſe Chriſtum, ſynagoga moveretur; eo procedebant inſaniæ ac furoris, ut quum Lazarum jam quartum diem mortuum reſuſcitaſſet, conſultarent non modo ut Chriſtum, ſed etiam ut Lazarum interimerent. Atque ſic tandem turbulenta maxime et tetra tempeſtas, in noviſſimis Chriſti, quas ultro et ſua ſponte noſtra cauſa ſubibat, perpeſſionibus, in eum ingruebat, quas proinde ſinguli ſtudioſiſſime, ut fas erat, deſcripſerunt evangeliſtæ.

V. 36, 37. And there was one Anna, a propheteſs, the daughter of Phanuel, of the tribe of Aſer: ſhe was of a great age, and had lived with an huſband ſeven years from her virginity, &c.

Ubi vero de ſacerdotio quæritur et judicium religio agit, illam populus ſpectat, illam intuetur, quæ ſemper futura ſit virgo

virgo, quæ a cultu templorum, a ſacris non receſſura. Quintil. Declamat. No. cclii. p. 29.

Mulier, quæ poſt amiſſum maritum per tot annos——ſic complexa eſt viduitatem tanquam genus pudicitiæ. Ibid. No. cccvi. p. 175.

V. 42. And when he was twelve years old, they went up to Jeruſalem after the cuſtom of the feaſt.

Compared with 46. Th. Quare Jeſus, annos natus duodecim, parenti ſubtrahens ſeſe, templum ingreſſus eſt Hieroſolymis, ut cum doctoribus diſputaret? G. Ut nos interim addiſcendi ſtudium accenderet, atque doceret nullam ætatem eſſe præproperam ad diſcendum ea quæ faciunt ad pietatem. Barlandi Dialog. colloq. xviii. p. 26.

[Jeſus, at only twelve years of age, withdrew from his parents into the temple, to converſe with the doctors, that he might kindle in our minds the deſire of knowledge, and inſtruct us that no age is too early to learn pious principles.]

V. 48. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

T. Cum mater invento filio diceret; Ego et pater tuus dolentes quærebamus te. Cur, fili, ad hunc modum tractas nos? Cur clam nobis hic manſiſti? Joſeph quamobrem tacuit? G. Ille ſciebat ſe nihil habere juris in partum ſponſæ ſuæ. Barland. ibid.

[Obſerving, that while Mary interrogates her Son, Joſeph is ſilent, knowing that he had no right over the fruit of her womb.]

V. 52. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

Τῳ κατα μικρον αυξα, ſays Nicephorus, lib. i. cap. xiv. p. 79. παραδεικνυσθαι, ου τῳ λαμβανειν επιδοσιν.

To this purpoſe, that Jeſus grew in wiſdom and grace, not by an actual increaſe, but by a gradual diſplay of them.

CHAP. III.

V. 2. Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

The ſcripture, ſays Euſebius, lib. i. Eccleſ. Hiſt. cap. x. relates, that the whole time of our Saviour's preaching was comprehended within the prieſthoods of Annas and Caiaphas; obſerving, that, according to this account, it could not amount to quite four years. Φησι δε αυξον η θεια γραφη, &c.

V. 14. And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe any falſely; and be content with your wages.

The emperor Aurelian, as we are told by Vopiſcus, puniſhed a ſoldier for adultery, by faſtening his feet to the boughs of two trees, and ſo tearing him aſunder. Militem, qui adulterium cum hoſpitis uxore commiſerat, ita punivit; ut duarum arborum capita inflecteret et ad pedes militis deligaret, eademque ſubito dimitteret: ut ſciſſus ille utrinque penderet. And in a letter, written to one of his lieutenant-generals, as recorded by the ſame writer, he thus expreſſes himſelf: If you wiſh to be a tribune, nay, if you wiſh to live, reſtrain the hands of the ſoldiery. Let none of them ſteal a pullet, or an egg, or a bunch of grapes, or pillage the corn, let them not exact oil, ſalt, or wood: and let them be content with their allowance. Si vis tribunus eſſe, immo ſi vis vivere, manus militum contine. Nemo pullum alienum rapiat, ovem nemo contingat, uvam nullus auferat, ſegetem nemo deterat, oleum, ſal, lignum nemo exigat: annona ſua contentus ſit.

V. 23.

V. 23. And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was the ſon of Heli.

Euſebius, in his Eccleſiaſtical Hiſtory, lib. i. cap. vii. obſerves, that St. Luke, by giving the pedigree in the aſcending line, avoids all along the uſe of the word εγεννησεν.——Αχρι τελους εστιωπησε.

V. 24. Which was the ſon of Matthat, which was the ſon of Levi, which was the ſon of Melchi, which was the ſon of Janna, which was the ſon of Joſeph.

Herodotus, lib. viii. § 220. has the ſame mode of genealogical enumeration. Λευτυχιδης ο Μεναρεω, τε Ηγησιλεω, τε Ιπποκρατιδεω, τε Λευτυχιδεω, τε Αναξιλεω, τε Αρχιδημε, τε Αναξανδριδεω, τε Θεοπομπε, τε Νικανδρε, τε Χαριλε, τε Ευνομε, &c.

V. 38. Which was the ſon of Enos, which was the ſon of Seth, which was the ſon of Adam, which was the ſon of God.

Why, ſays Epictetus, lib. i. cap. ix. endowed as thou art with a divine ſeed and principle, as well as was thy father and grandfather, and which gives thee a relation to the whole workmanſhip and creation of God. Why art thou backward to call thyſelf a citizen of the world? Why not call thyſelf the ſon of God? And why ſhouldſt thou fear any of the events of human life? If a relationſhip to Cæſar, or ſome other illuſtrious Roman, would be enough to keep thee in ſecurity, and free thee from contempt and fear: will not the thought of having God for thy maker, thy father, and thy guardian, much more ſuffice to exclude all fear and ſorrow from thine heart? Τουτο εστι το συστημα το ανθρωπων και Θεου, &c. p. 107, 108.

CHAP.

CHAP. IV.

V. 1. And Jeſus being full of the Holy Ghoſt.

To be full of the Holy Spirit, is the ſure way to ſurmount temptations; and therefore it is obſerved, ver. 14. that Jeſus returned in the power of the ſpirit into Gallilee, having by that power obtained a glorious victory, according to the purport of his own declaration, I have overcome the world. And ſtill animated by it enters triumphantly upon his glorious miniſtry, as it follows, ver. 15.

Likewiſe, ſays Mr. Hobbes, Leviath. pa. iii. cap. xxxiv. p. 210. theſe words, (Luke iv. 1.) And Jeſus full of the Holy Ghoſt, (that is, as it is expreſſed Matt. iv. 1. and Mark i. 12. of the Holy Spirit) may be underſtood for zeal to do the work, for which he was ſent by God the Father.

V. 18. The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor.

Spiritus Dei ſuper me, qua propter unxit me evangelizare humilibus. Irenæus, lib. iii. cap. x.

Underſtanding by the poor, humble perſons.

V. 22. And all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth.

There may be, ſays Dr. Worthington, on the Reſurrection, cap. v. ap. Select. Diſcourſes, p. 390. ſuch outward chriſtians as may receive the word immediately with ſome kind of affection: yet ſuch ſudden flaſhes and motions, ſuch appearances of good affection, are not to be truſted to; nor are they from thence to think highly of themſelves. See an inſtance and example in Luke iv. when Chriſt was preaching in a ſynagogue, at Nazareth, (the place of his education) they all (all in the ſynagogue) did bear witneſs, and wondered at the gracious words

words that proceeded out of his mouth, ver. 22. And, yet, on a ſudden, preſently after, the ſame perſons, all they in the ſynagogue, were filled with wrath, and roſe up and thruſt him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might caſt him down headlong, ver. 28, 29. Such an uncertain, ſlight, and inconſiderable thing, is all that affection, which is begot by a ſlight, ſuperficial, and formal knowledge.

CHAP. V.

V. 1. He ſtood by the lake of Genneſareth.

Strabo, in his ſixteenth book, p. 519. towards bottom, ed. Genev. mentions this lake. Καλεῖται δὲ ἡ λιμνὴ Γεννησαριτις.

V. 4. Now when he left ſpeaking (επαυσατο λαλων).

Διψων παυεσθαι.] Phraſis huic plane gemina, in qua participium eleganter loco infinitivi ponitur, occurrit Luc. v. 4. Hutchinſ. Cyropæd. lib. i. p. 21. not. 1.

V. 6. And when they had this done, they incloſed a great multitude of fiſhes: and their net brake.

Olaus Magnus, lib. xx. cap. iii. tells us, that he had ſeen, upon the Bothnian ſhore, ſuch a number of ſalmon taken as to have the effect here ſpoken of upon the nets. Vidi enim ego circa æſtivale ſolſtitium extremis Bothniæ littoribus circa Thornam adeo magnam eorum multitudinem capi et intanto numero extrahi, ut fortiſſima retia rumperentur.

The like, he tells us, concerning the herring fiſhery, ibid. cap. xxii. Tam vaſta in multitudine littoribus offertur, quo non ſolum retia piſcantium lacerentur, ſed etiam in agmine illo bipennis vel lancea militaris in medio piſcium immiſſa firmetur.

V. 14. And he charged him to tell no man: but go, and ſhew thyſelf to the prieſt.

The

The verb ειπε or εφη, ſays Mr. Blackwall, in his Sacred Claſſics, p. 55. is ſometimes underſtood, which makes an agreeable change of the perſon, and the turn of the diſcourſe quick; alleging, as a parallel to the preſent verſe, that paſſage in the Cyropædia of Xenophon, lib. i. Cyrus bad him be of good courage; becauſe he would be with them in a ſhort time, ſo that, if you pleaſe, you will have opportunity of ſeeing me. Referring alſo, in the ſame view, to Acts xvii. 3.

V. 16. And he withdrew himſelf into the wilderneſs, and prayed.

This he did often, ſays Dr. Worthington, on the Reſurrection, chap. xxvi. ap. Select. Diſcourſes, p. 485. marg. this he was uſed to do, as the Greek words import. Ην υποχωρων και προσευχομενος. He was withdrawing himſelf and praying.

V. 32. I came not to call the righteous, but ſinners to repentance.

We have a like diſtinction in Maimonides de Pœnitentia, cap. vii. § 4. p. 83. where he quotes it as a ſaying of the wiſe men, that in the place, where ſtand penitents, cannot ſtand the perfectly juſt; in loco quo ſtant pœnitentes ſtare non poſſunt perfecte juſti; which he interprets by immediately adding, i. e. illorum excellentia horum excellentia qui nunquam peccarunt longe eſt major, quoniam majore difficultate affectus ſuos ſubigerunt priores quam poſteriores.

CHAP. VI.

V. 1. And it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn fields; and his diſciples plucked the ears of corn, and did eat, rubbing them in their hands.

Hinc liquet (p. 118. l. 19. ſcil. Benjamin. itinerar.) quod Lucas de diſcipulis ſpicas ſabbato δευτεροπρωτῳ affricantibus narrat,

narrat, non impedire, quo minus ſabbathum iſtud quatuor circiter ſeptimanis paſcha præcedat.——Etenim non tantam habet ſitus Ægypti et terræ Canaan, reſpectu æquinoctialis circuli, diſtantiam, ut, cum illic menſe Februario metatur hordeum; hic in terra Canaan quarto vel quinto ante paſcha ſabbatho tam immaturæ ſint ſpicæ, ut velli, confricari atque edi nequeant. L'Empereur Itiner. not. p. 223.

[Obſerving, that what Luke ſays here, is not incompatible with this ſabbath preceding the paſſover about four weeks. For the difference of the ſituation of Ægypt and Canaan, with reſpect to the equinoctial line, was not ſo great, that when the barley was reaped there in the month of February, the ears ſhould not be ripe enough to be rubbed and eaten, in the land of Canaan, on the fourth or fifth ſabbath before the paſſover.]

V. 7. Whether he would heal on the ſabbath day (*ει εν τω σαββατω θεραπευσει*).

The indicative mood, ſays Mr. Blackwall, Sacred Claſſics, p. 105. in moſt of its tenſes, is ſo commonly put for the potential mood in the beſt authors of Greece, that I ſhould not have produced one inſtance, had I not found ſome people to be offended with the exchange, and Grotius himſelf to call it a Hebraiſm; adducing, p. 106. as parallels to the preſent verſe, *Ει διδαξει αυτον ο Γοργιας*, from Plato; and *Ει μη αυτη επιμελησεται*, from Xenophon.

V. 21—26. Bleſſed are ye that hunger now: for ye ſhall be filled. Bleſſed are ye that weep now: for ye ſhall laugh, &c.

Things are totally reverſed here, ſays Micyllus, in the Shades, ap. Lucian, Catapl. § 6. we poor folks laugh and are merry; but the rich are bemoaning themſelves in bitter diſtreſs.—— *Τα πραγματα εις τουμπαλιν ανεστραμενα· ημεις μεν γαρ πενητες γελωμεν· ανιωνται δε και οιμωζουσιν οι πλουσιοι.* See alſo the following ſection.

Sicut enim in pſalmo, ſays Tertullian, adv. Marcion. lib. iv. cap. xv. qui ſeminant in lacrymis, in lætitia metent; ita in evangelio qui in riſu ſeminant, ſcilicet ex lætitia in lacrymis metent.

Quamobrem, ſays Kempis, lib. i. de Imitat. Chr. cap. xxiv. eſto nunc ſollicitus et ob peccata tua doleto, ut in illius judicii die tutus gaudeas cum beatis. Tunc enim ſtabunt juſti magna cum conſtantia adverſus eos a quibus vexati fuerunt et oppreſſi. Tunc ſedebit ad judicandum, qui nunc ſe demiſſe ſubjicit hominum judicio. Tunc magna erit fiducia pauper et modeſtus, paventibus undique ſuperbis. Tunc videbitur ſapiens in hoc mundo fuiſſe qui pro Chriſto didicit ſtultus et deſpectus eſſe. Tunc erit toleratæ patienter miſeriæ jucunda recordatio, cum interea injuſti omnes obmuteſcent. Tunc gaudebunt omnes religioſi mœrentibus omnibus irreligioſis. Tunc magis exultabit antea vexatus homo quam ſi in perpetuis fuiſſet nutritus deliciis. Tunc ſplendebit habitus vilis et obſcurabitur veſtis ſubtilis. Tunc plus laudabitur pauperculum domicilium quam nunc inauratum palatium. Tunc plus juvabit conſtans patientia quam univerſi mundi potentia. Tunc magis extolletur ſimplex obedientia quam hominum omnis aſtutia. Tunc hominem magis exhilarabit munda et bene ſibi conſcia mens quam docta philoſophia. Tunc pluris erit contemptus divitiarum quam mortalium omnium theſaurus univerſus. Tunc tibi majus ſolatium afferet religioſa precatio quàm eſus cupediarum. Tunc magis gaudebis ſervato ſilentio quam longa confabulatione. Tunc plus poterunt ſancta tua opera quam copioſa eloquentia. Tunc plus placebit ſtricta vita et ardua pœnitentia quam omnis delectatio terrena.

[Let your ſins only be the cauſes of your anxiety and grief: that you may ſecurely rejoice with the bleſſed on the day of judgment. Then the righteous ſhall ſtand up with great ſtedfaſtneſs againſt thoſe by whom they were haraſſed and oppreſſed. Then he, who now humbly yields to the tribunal of man, ſhall ſit in judgment. Then the modeſt and poor, while the

the proud ſhall be in fear around them, ſhall have great confidence. Then he, who in this world learnt to be deſpiſed, and to be conſidered as a fool for Chriſt, ſhall appear to have been wiſe. Then, when all the unrighteous ſhall be dumb, the recollection of miſery, ſupported with patience, ſhall be pleaſant. Then the devout ſhall rejoice, and the irreligious grieve. Then ſhall he, who had been tormented, exult more than if he had lived in the perpetual enjoyment of eaſe and pleaſure. Then he, who had been meanly clad, ſhall be ſplendidly arrayed: and he, who had been finely clothed, ſhall ſink into obſcurity. Then he, who had lived in a poor cottage, ſhall have more praiſe than he who had dwelt in the gilded palace. Then perſevering patience ſhall afford more joy than the government of the univerſe. Then the ſimplicity of the obedient ſhall be more extolled than all the arts of the crafty. Then a pure mind, conſcious of its integrity, will delight more than learned philoſophy. Then the contempt of riches will be of greater value than all the treaſures of the wealthy. Then the prayer of piety will afford more comfort than to have fed on dainties. Then you will rejoice more in having obſerved ſilence than in having held long diſcourſes. Then thy holy works will avail more than flowing eloquence. Then the ſtrictneſs of an holy life, and the pangs of penitence, will yield more ſatisfaction than all earthly gratifications.]

V. 34. And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

Objiciunt denique, ſays Whitby, in his Ethices Compend. lib. ii. cap. v. § 8. fœnus in Novo Teſtamento prohiberi his verbis. Reſpondeo Chriſtum hic minime uſuram prohibere ſive pecuniam nundinatoribus et mercaturam exercentibus mutuo datam ſub conditione lucri abs ea accipiendi, ſed ab iis quibus pecunia ultra neceſſitatem ſuppetit, exigit ut mutuo dent, etſi nec pares rationes accipiant, ipſamve ſortem recipere non ex-

pectent. Hunc ſenſum poſtulat comparatio quæ ad hunc modum ſe habet, ſi mutuum dederitis his a quibus ſperatis (tantundem) recipere, quæ gratia eſt vobis? Nam et peccatores peccatoribus mutuum dant, ἱνα απολαβωσι τα ισα, ut paria recipiant, vos autem mutuum date, ο μηδεν απελπιζοντες, etiam citra ſpem ſortis recuperandæ, ubi fratris inopia id flagitat.

V. 38. Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again.

Pray, do you think that paſſage, Luke vi. 38. rightly rendered by our tranſlators, "Shall men give into your boſom?" Is the idea of men neceſſarily implied in the original? or can fact and experience juſtify the tranſlators in giving this ſenſe to the original? God, and conſcience, and a future ſtate, will amply recompence the beneficent. But whether men, the generality of men in this world, are thus generous, &c. Hervey's Letters, vol. i. p. 175.

CHAP. VII.

V. 38. And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment.

Polybius tells us, in his ninth book, near the beginning, that, when Hannibal drew near to Rome, the Roman ladies went to the temples to ſupplicate the gods, waſhing the floors of them with their hair: which, he adds, it was their cuſtom upon ſuch occaſions to do. Πλυνεσαι ταις κομαις τα των ιερων εδαφη· τυτο γαρ αυτοις εθος εστι——

Sternitur

Sternitur et pedibus crebro pavida oſcula figens.
Sil. Ital. lib. xi. fol. 129. ed. Ald.

—— —— Humida ſiccat
Mollibus ora comis—— Statii Thebaid. lib. ix.

Inaudito——more——attulerunt unguentum——pedeſque recumbentium unxerunt. Petron. Satyr. p. 261. et vide not. 1. ibid.

V. 47. Wherefore I ſay unto thee, Her ſins, which are many, are forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little.

Vide Paſor. Lexic. ſub ὀλι.

CHAP. VIII.

V. 11. Now the parable is this; The ſeed is the word of God.

Epictetus, in his Diſſertations, lib. ii. cap. xx. near the end, calls the generous principles belonging to human nature, the ſeeds (σπερματα) of a noble conduct and diſpoſition.

V. 19. Then came to him his mother and his brethren, and could not come at him for the preſs.

Thruſting fierce into the thickeſt preace.
Faerie Queene, book iv. cant. ix. § 32.

Stood in the preaſſe cloſe covered. Book v. cant. iii. § 20.

Forth from the thickeſt preaſſe of people came. Ib. § 29.

And ſee canto ix. § 23. and book vi. cant. vi. § 28.

V. 27. There met him out of the city a certain man.

A man out of the city, that is, a man of or belonging to the city. Vide Stephanus, Grotius, and Blackwall.

V. 45. And Jeſus ſaid, Who touched me?

Not that he was ignorant who had touched him, ſays Epiphanius, Ancorat. § 38. but that he might not be himſelf the divulger of the miracle, and that the woman, hearing the queſtion, and drawing near, might teſtify the ſingular benefit ſhe had received, and that, in conſequence of her declaration, ſhe might, preſently, hear it from his lips that her faith had ſaved her; and that, by this means, others might be excited to come and be healed of their diſorders. Ουκ οτι ουκ ηδει——αλλ' ινα μη ειπη δι' εαυτης——αλλ' οπως εκεινη——οπως προτρεψηται——

V. 54. Maid (η παις), ariſe.

The nominative caſe for the vocative, ſays Mr. Blackwall, Sac. Claſſ. p. 84. 'tis not only found in the Septuagint and writers of the New Teſtament, but 'tis an Attic elegance; referring for this purpoſe to Plato.

V. 56. But he charged them that they ſhould tell no man what was done.

The injunction of this verſe could not be deſigned to conceal any impoſture. For the only poſſibility of any ſuch thing, lies in ſuppoſing that the damſel was not really dead; but of this the people were well ſatisfied. See ver. 53.

CHAP. IX.

V. 3. And he ſaid unto them, Take (αιρετε) nothing for your journey, neither ſtaves,——neither have (εχειν) two coats apiece.

There is in St. Luke, ſays Mr. Blackwall, Sac. Claſſ. p. 104. referring to this verſe, a variation of mood in the ſame clauſe, and upon the ſame ſubject, without any viſible neceſſity, which may to ſome people be a little ſurprizing. There are many changes, he ſays, p. 105. as bold and ſurprizing in claſſic authors; referring there and in the preceding page to Thucydides and Herodotus.

Beza's

Beza's note, here, is, I. e. εχεῖε, enallage Græcis familiari: quamvis ſane dura ſit, quum præcedat αιρετε, et μενετε ſubſequatur. Itaque in uno codice ſcriptum legimus εχετε, in alio vero ſimpliciter ſcriptum eſt, μητε ανα δυο χιτωνας, ita videlicet ut αιρεῖε repetatur απο τε κοινου.

V. 19. They anſwering ſaid, John the Baptiſt; but ſome ſay, Elias; and others ſay, That one of the old prophets is riſen again.

Dr. Burnet, in his Preface to the Fourth Part of the Theory of the Earth, obſerves, that neither here, nor John ix. 2. does our Saviour give any reproof to the ſuppoſition of the præexiſtence of ſouls.

Concerning the Phariſees' belief of a præexiſtence and tranſmigration, vide Prid. Connect. vol. ii. p. 341.

V. 28. And it came to paſs about an eight days after theſe ſayings, he took Peter and John and James, and went up into a mountain to pray.

There is here, ſays Blackwall, in his Sacred Claſſics, p. 90. an appearance of violation of grammar: Εγενετο——ημεραι οκτω. But he juſtifies it from Pindar and Herodotus.

V. 53. And they did not receive him, becauſe his face was as though he would go to Jeruſalem.

Πορευομενον, ſays Blackwall, ib. p. 72. for πορευομενου, which he parallels by Horace's Uſus purpurarum fidere clarior.

V. 62. And Jeſus ſaid unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

As one ſwallow, or one day, ſays Ariſtotle, in his Ethics, ad Nicom. lib. i. cap. vii. does not make a ſummer, ſo neither one day, or a little time, a bleſſed and an happy man. Μια

γαρ χελιδων——εξω δε ουδε μια ημερα——ουδε ολιγος χρονος. So in the tenth chapter; The man of a fickle and inconſtant temper (ποικιλος και ευμεταβολος) ſtands but little chance for ſound and ſubſtantial happineſs.

Tertullian's Gloſſ. here, de Idolol. § 12. is Aptus eſt operi.

And in Dionyſius, de Structur. Orat. we have ευθετος——εις ωραν, accommodated to ſuch a time or ſeaſon.

CHAP. X.

V. 6. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again.

In Pſal. lxxix. 11. thoſe that are appointed to die, are, according to the letter of the Hebrew, ſons of death, בני תמותה ſo called on account of their ſituation, being, to all appearance, in the neareſt views of a dying hour.

And, perhaps, the Θυγατερες Αρεος, applied by Iſocrates, in his Panegyric, Op. p. 54. to the Amazons, might be intended, rather, as deſcriptive of their character and diſpoſition than of their lineage and deſcent: and if ſo, it will be in phraſeology and mode of ſpeech, the exact counter-part of the preſent verſe.

V. 19. The power of the enemy.

Of the enemy, i. e. ſays Irenæus, lib. ii. cap. xxxvii. principis apoſtaſiæ.

V. 27. And he anſwering ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf.

Id petam, idque perſequar corde et animo atque viribus.
Plaut. Capteiv. act. ii. ſc. 3.

It

It is with all my ſoul, ſays one in Plutarch. de Moral. Virtut. Op. Moral. p. 407. (εξ ολης της ψυχης,) that I am addicted to pleaſures, συνεπινευων ταις ηδοναις και υπερειπομενος.

V. 29. But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

Omne homini natale ſolum. Thebaid. lib. v iii.

V. 30. A certain man went down from Jeruſalem to Jericho, and fell among thieves.

Qu. ſays Origen, in Matthæum Comment. tom. i. p. 424. whether Jericho be not here a ſymbol of that terreſtial place, which is, in ſcripture, called the world. Adam, therefore, that is man, deſcending from Jeruſalem to Jericho, fell among thieves. Μηποτε και ενταυθα Ιεριχω——Ο μεν ουν καταβαινων——Αδαμ, τουτ' εστιν ανθρωπος. Adamim quondam villula, nunc ruinæ in ſorte tribus Judæ, qui locus uſque hodie vocatur Maledomim et Græce dicitur αναβασις πυρρων, Latine autem appellari poteſt aſcenſus rufforum, ſive rubentium propter ſanguinem qui illic crebro a latronibus funditur. Eſt autem confinium tribus Judæ et Benjamin deſcendentibus ab Ælia Hierichum, ubi et caſtellum militum ſitum eſt ob auxilia viatorum. Hujus ſanguinarii et cruenti loci Dominus quoque in parabolas deſcendentis hierichum de Hieroſolima recordatur. Hieronymus de locis Hebraicis. Signifying, that the ſpot here referred to by our Saviour, bore the ſame character in his days as is implied in this parable.

V. 34. Pouring in oil and wine.

That the good Samaritan, coming from Jericho, uſed any of the Judæan balſam upon the wounded traveller, is not to be made out; and we are unwilling to diſparage his charitable ſurgery in pouring oil into a green wound; and, therefore, when it is ſaid he uſed oil and wine, may, rather, conceive that he made an oinelœum, or medicine of oil and wine, beaten

up

up and mixed together; which was no improper medicine; and is an art now lately ſtudied by ſome; ſo to incorporate wine and oil, that they may laſtingly hold together, which ſome pretend to have, and call it oleum Samaritanum, or Samaritan's oil. Brown's Miſcellaneous Tracts, No. i. p. 15.

V. 35. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him: and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

We have it as part of the character of the emperor Alexander Severus, that he uſed to viſit the ſick ſoldiers throughout all their tents, to provide them with carriages, and to aſſiſt them with all things neceſſary; and, if extremely ill, diſtributing them among the towns and villages, quartering them upon families of the better ſort, and defraying the expences incurred, whether the ſick perſon lived or died. Ægrotantes ipſe viſitavit per tentoria milites etiam ultimos et carpentis vexit et omnibus neceſſariis adjuvit. Et ſi forte gravius laboraſſent per civitates et agros patribus familiis honeſtis et ſanctioribus matronis eos diſtribuebat, reddens impendia quæ feciſſent ſive convaluiſſent illi ſeu periſſent. Ælius Lamprid. ap. Auguſt. Scriptor. p. 130.

V. 39. Which alſo ſat at Jeſus' feet.

This is the very attitude of Socrates and his diſciples, as repreſented by Plato, in his Phædo, at the hours of inſtruction. § 26. Select. Dial. p. 132. Having mentioned his happy manner of inſtruction, and referring to a particular inſtance of it, ſays Phædo, Ετυχον γαρ καθημενος εν δεξια αυτε επι χαμαιζηλε τινος, ο δε εωι πολλω υψηλοτερε ἡ εγω.

V. 40. But Martha was cumbered about much ſerving.

The word anſwering to cumbered in the original, περιεσπᾶτο, is the very one made uſe of by Epictetus, when deſcribing the diſturbances

diſturbances and diſtractions to which that man muſt neceſſarily be expoſed; who, fond of externals, has, yet, ſome reliſh for mental improvements and cultivation.——Ουτε τουτο εξεις, ουτ' εκεινα, περισπωμενος επ' αμφοτερα. Diſſ. lib. iv. cap. x. p. 417.

V. 41, 42. And Jeſus anſwered and ſaid unto her, Martha, Martha, thou art careful and troubled about many things, &c.

The whole ſoul, ſays Plato, (Republic. lib. ix. tom. ii. p. 280.) being formed into the beſt and worthieſt diſpoſition, acquires a far more honourable habit, poſſeſſed as it is of temperance, righteouſneſs, and prudence, than does the body by the acquiſition of ſtrength, and beauty, together with health, by how much the ſoul is more honourable than the body. The truly wiſe man, therefore, will direct all his views to this point, having the higheſt regard for thoſe ſciences and diſciplinary exerciſes, which are the beſt calculated for cheriſhing ſuch a diſpoſition, and deſpiſing other things; not nouriſhing his body, merely for the ſake of indulging himſelf in brutal pleaſures; nor even ſolely with a view to health, ſtrength, or beauty; but as theſe may have their influence upon the cultivation and exerciſe of virtue. Ολη η ψυχη εις την βελτιστην φυσιν καθιστασμενη, &c.

And again, ib. p. 320. it is laid down as a maxim, that virtue is not to be neglected for the ſake of honour, riches, power, or the pleaſures of the muſe. Ουτε τιμη επαρθεντα ——αξιον αμελησαι δικαιοσυνης τε και της αλλης αρετης.

And again, p. 350. that conſulting the conſtitution of our minds, we ſhould chuſe the better life, and having done ſo, ſhould deſpiſe all other things in compariſon of it, knowing that to be the beſt choice (κρατιστη αιρεσις) both for life and death.

With

With Ariſtotle, ad Nicom. lib. i. cap. v. the true good is ſomething ſtrictly belonging to and within ourſelves, and that cannot eaſily be taken from us. Τἀγαθον δε οικειον τε και δυσαφαιρετον ειναι μαντευομεθα.

Never, ſays Epictetus, lib. iii. cap. xx. make yourſelves ſlaves to men, on account of any thing that they can give or take away. Περιποιειν η αφαιρεσθαι δυναμενων.

And lib. iv. cap. vii. p. 401. A man's happineſs is not derived from the place he is in, but from the ſentiments he carries about him; theſe alone being properly his own, and what no man can take from him. Ουδε γαρ δυναται τις αφελεσθαι αυτα.

And cap. x. p. 418. Both my good and my evil are in my own power; and no man can either take the one from me, or force me upon the other. Ουτε τουτω τις αφελεσθαι με δυναται.

If we are once become poſſeſſed of the virtuous habit, ſays Hierocles, in Carm. Pythag. p. 56. Needh. it will not be in the power of any man, let him be ever ſo willing, to take it away from us. Ουκ εξιν επι τω βελομενω ταυτης ημας αποσησαι.

With Maximus Tyrius, it is one characteriſtic of virtue, that it cannot be taken away. Αρετη αναφαιρετον. Diſſ. ii. p. 22.

If there be any ſuch thing as being happy, ſays Cicero, de Finibus, lib. ii. § 27. it muſt ariſe from ſome thing that is wholly in the power of the wiſe (or happy) man himſelf; for if a happy life may be loſt, it cannot deſerve to be called ſo; for who can expect that what is in itſelf frail and brittle, ſhould prove to him ſtable, firm, and permanent? Id oportere (ſcil. eſſe beatum) totum poni in poteſtate ſapientis. Nam ſi amitti vita beata poteſt, beata eſſe non poteſt. Quis enim confidit ſemper ſibi illud ſtabile, et firmum, permanſurum, quod fragile et caducum ſit?

And in the Peroration of his Fourth Philippic, while all other things are uncertain, frail, and moveable, virtue alone ſtrikes

ſtrikes her roots ſo deep as not to be ſhaken by any force, or removed from her place. Quanquam omnia alia incerta ſunt, caduca, mobilia, virtus eſt una altiſſimis defixa radicibus: quæ nunquam ulla vi labefactari poteſt, nunquam dimoveri loco.

Humana namque anima ab unaquaque re, cui intenditur, faſtidio impellente removetur. Sed, dum inhianter cogitanda appetit, et repente cogitata faſtidit, docet, quod aliunde pendet, quæ quolibet poſita non requieſcit. Ad illum quippe ſuſpenſa eſt, a quo formata. Et quia ad Deum ſolum appetendum facta eſt; omne autem, quod infra appetit, minus eſt, jure ei non ſufficit, quod Deus non eſt. Hinc eſt quod huc illucque ſpargitur, et ab unaquaque re, ut diximus, faſtidio impellente removetur. Delectationis videlicet avida quærit, quo pauſet, unum vero, quem ſufficienter habere poterat, amiſit. Unde nunc per multa ducitur: ut quia qualitate rerum non poteſt, ſaltem varietate ſatietur. Sancti autem viri, quia cauta ſe obſervatione cuſtodiunt, ne ab intentione ſua mutabiliter diſſolvantur, et quia idem eſſe appetunt, ad cogitationem, qua Deum diligunt, ſe ſolerter aſtringunt. In contemplatione namque creatoris hoc accepturi ſunt, ut una ſemper mentis ſtabilitate perfruantur, nulla eos tunc mutabilitas diſſipat. Gregor. M. Moralia, lib. xxvi. cap. xxxvi. xxxvii.

[For the human mind turns away with diſguſt from every object on which it had fixed its attention. But while it is eager in its purſuits, and as ſuddenly loaths what it purſued, it declares, by not reſting in any thing, that its dependence muſt be elſewhere; namely, on the being, by whom it is was formed, and that it was made to ſeek God only. But as every thing, it deſires below, is inferior, with propriety it does not ſatisfy the ſoul, becauſe it is not God. Hence it is, that it is caſt about here and there; and, as we have ſaid, turns away from every object with diſguſt. Greedily deſirous of happineſs, it ſeeks where it may reſt, but miſſes the only ſufficient ſource of felicity. Hence it is carried through various ſcenes, that as it cannot be ſatiated by the quality, it may by the variety of objects.

jects. But holy men, because they guard themselves by caution and observation, lest they should, through fickleness, be unhinged in their purpose, and because they desire uniform consistency, diligently confine themselves to the considerations, which produce the love of God. For, by the contemplation of the creator, they attain an uniform stability of mind, which no mutability can dissolve]

CHAP. XI.

V. 1. And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

I think, says Origen, de Oratione, § 3. No. v. with respect to one of the disciples of Jesus, that conscious of human infirmity, so unequal to the just discharge of the duty of prayer, and being especially convinced of this by those sublime words, so full of knowledge, which he had just heard from the mouth of our Saviour, in his prayer to the Father; our Lord having ended it, said to him, Lord, teach us to pray, as John also taught his disciples. The whole passage runs thus, "And it "came to pass that, as he was praying in a certain place, one "of his disciples said unto him, Lord, teach us, &c." Could a man then, bred up under the law, and an hearer of the prophetical discourses, and a frequenter of the synagogue, know nothing about the manner of praying, 'till he heard the Lord praying in this place? This is not to be supposed, he certainly had been used to pray according to the manner of the jews; but he now plainly perceived that he wanted some farther insight into the matter. Εγω δε οιομαι ζυναισθομενον, &c.—— Αρα γαρ ανθρωπῳ εντεθραμμενῳ, &c.

V. 4. And forgive us our sins; for we also forgive every one that is indebted to us.

Thou

Thou, Lord, requireſt of us to forgive others, and thou workeſt it in ſome of us to do ſo, how much more then may we hope that thou wilt forgive us? If there be any ſuch goodneſs in us, it is from thee, and therefore is infinitely more in thyſelf as the ocean of goodneſs. Leighton's Expoſition of the Lord's Prayer, ap. Select Works, p. 325.

V. 6—8. For a friend of mine in his journey is come to me, and I have nothing to ſet before him, &c.

We have a ſomewhat like repreſentation in Martial, lib. iv. epig. xv.

Mille tibi nummos heſterna nocte roganti
In ſex aut ſeptem, Cæciliane, dies,
Non habeo, dixi, ſed tu cauſatus amici
Adventum, lancem paucaque vaſa rogas
Stultus es an ſtultum me credis amice? negavi
Mille tibi nummos, millia quinque dabo?

But how flat and inſipid the epigram when compared with the variety and heightened imagery of the parable.

V. 9. And I ſay unto, Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.

Petamus igitur orando, quæramus legendo, pulſemus operando. Gregor. M. Epiſtol. lib. vi. epiſt. xxxiii. or cap. cxcvii.

V. 13. If ye then, being evil, know how to give good gifts unto your children; how much more ſhall your heavenly Father, give the Holy Spirit to them that aſk him?

Vide 2 Cor. vi. 6.

V. 21, 22. When a ſtrong man armed keepeth his palace, his goods are in peace, &c.

And

And conſider, I pray you, what a quietneſs it is that you have before you are troubled by the godly. It is a quietneſs in the high way to hell. You had the privilege of damning your ſouls without diſturbance from theſe preciſe controllers. Hath not Chriſt told us, that the devil is thus like a ſtrong man armed, that while he keepeth his palace, his goods are in in peace; but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour, wherein he truſted, and divideth the ſpoils. Luke xi. 21, 22. The hearts and the nations that are not conquered by Chriſt, are the devil's garriſons and poſſeſſions. Do you think that it is beſt that he poſſeſs them ſtill in peace? or that the preachers of Chriſt, that plant his ordinance againſt them, and batter them, 'till they are forced to yield, are therefore buſy troubleſome fellows? What is it for but for your deliverance, that are Satan's captives at his will? Baxter's Saint or a Brute, chap. v. pa. ii. p. 179, 180.

V. 27. And it came to paſs, as he ſpake theſe things, a certain woman of the company lifted up her voice, and ſaid unto him. Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked.

Ολβιος ος σ' εφυτευσε, και ολβιη η τεκε μητηρ·
Γαστηρ, η σ' ελοχευσε, μακαρτατη——

Muſæi, ver. 138, 139.

Bleſſed man who begat thee, and bleſſed ſhe that bore thee, thrice bleſſed the womb that brought thee forth.

Κλαιε μεν α ματηρ, βαρυ δ' εξενον αι δυ' αδελφαι,
Χω μαστος, τον επινε.

Callimach. in Cerer.

His mother wept, his two ſiſters bitterly bemoaned him, and ſo the breaſt he had ſucked (or his nurſe).

CHAP.

CHAP. XII.

V. 3. Therefore whatſoever ye have ſpoken in darkneſs ſhall be heard in the light; and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſetops.

Ipſa quæ nunc dicetur herbarum claritas, medicinæ tantum gratia eas gignente tellure, in admirationem curæ priſcorum diligentiæque animum agit. Nihil ergo intentatum inexpertumque illis fuit. Nihil deinde occultatum, quod non prodeſſe poſteris vellent. At nos elaborata iis abſcondere atque ſupprimere cupimus, et fraudare vitam etiam alienis bonis. Ita certe recondunt, qui pauca aliqua novere, invidentes aliis; et neminem docere in autoritatem ſcientiæ eſt. Tantum ab excogitandis novis, et juvanda vita mores abſunt. Summumque opus ingeniorum diu jam hoc fuit, ut intra unumquemque recte facta veterum perirent. Plin. Nat. Hiſt. lib. xxv. procem.

[The great name which attaches to herbs, that the earth produced for medicine only, leads the mind into an admiration of the inveſtigations and diligence of the ancients. They left nothing untried and unexamined. They concealed nothing, becauſe they would not profit poſterity. But we wiſh to hide and ſuppreſs their elaborate diſcoveries, and to deprive life of the benefits procured by others: thus, at leaſt, do ſome, who have a little knowledge, begrudge others the advantage of it, and avoid communicating it: and not to teach others is conſidered as adding authority to ſcience. So remote is it from our manners to make diſcoveries and to aſſiſt life. And it has long been the chief ſtudy of men of genius, that the purſuits of the ancients might periſh with them.]

And cap. ii. Multis etiam inventis (ſcil. herbis) nomina deſunt, ſicut illi, quam retulimus in frugum cura, lib. xviii. cap. xvii. ſcimuſque defoſſam in angulis ſegetis præſtare ne qua avis intret. Turpiſſima cauſa raritatis, quod etiam qui ſciunt, demonſtrare nolunt, tanquam ipſis periturum ſit quod tradiderint aliis.

[Some recently diſcovered herbs are without names, as that which we have mentioned under the management of corn; and which, if buried in the corners of a corn-field, will, we know, prevent birds from entering. The moſt ſhameful cauſe of the ſcarcity of plants is, that they who are acquainted with them, will not point them out, as if the information they ſhould give to others, would be loſt to themſelves.]

V. 4. And I ſay unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do,

We have Juſtin Martyr, in his Firſt Apology, once and again recurring to this maxim. You may kill us, ſays he, p. 6. but not hurt us. Αποκτειναι μεν δυνασθε, βλαψαι δε ου. And p. 17. Πρατ[illegible]ετε ο δυνασθε. And p. 69. As I have told you before, you can but kill us, and that will be no harm to us. Ου πλεον τι δυνασθε, &c.

V. 15. And he ſaid unto them, Take heed, and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

It is not to be thought, ſays Ariſtotle, Nicom. lib. x. cap. viii. that a great abundance of outward goods is neceſſary to happineſs. For no man can ever think, that a competency requires ſuperfluity. And it is evident, that a man, without being lord of ſea and land, may act the honourable and worthy part in life; and that thoſe in moderate circumſtances have it in their power to regulate their manners according to the principles of virtue: and we ſee, in fact, that men in private ſtations are not leſs attentive to moral propriety than thoſe in authority; nay, that they are more ſo. Now, ſays he, this is enough. For the happy life, according to the eſſential idea and notion of it, is the life of one acting upon the principles and maxims of virtue. Ου μην οιητεον γε πολλων και μεγαλων, &c.——Ου γαρ εν τη υπερβολη το αυταρκες——Δυνατον γε και μη αρχοντας

Eſt

——Εστι γαρ ο βιος ευδαιμων τε κατα την αρετην ενεργουντος.

As a coward, says Demophilus, in his Similitudes, carries arms to his own hurt, so likewise does a fool possess riches. Ο μεν δειλος καθ' εαυτου, &c.

And again, in his Sentences, Be persuaded that nothing is thy riches, which is not laid up in thy mind. Πεπεισο μη ειναι σον κτημα, οπερ μη εντος διανοιας εχεις.

Thus, too, the accompanying Democrates: human happiness consists not in the body, or in riches, but in rectitude and righteousness. Ουτε σωμασιν, ουτε χρημασιν, ευδαιμονουσιν ανθρωποι, αλλ' ορθωσυνη και δικαιοσυνη. Ed. Luc. Holsten. p. 54.

Seek not, says Epictetus, lib. iii. cap. xxiv. sub fin. your good things abroad, but seek them in yourselves; otherwise you will not find them. Τα αγαθα εξω μη ζητειτε· εν εαυτοις ζητειτε· ει δε μη, ουκ ευρησετε.

And by Plotinus, Ennead. vi. lib. ii. cap. vii. at the beginning, it is laid down as a maxim, that life and essentiality are to be found in the soul; and this essential life is common to every soul; and that life is in the mind. Εν ψυχη ευρομεν ουσιαν αμα και ζωην——Κοινον η ουσια επι πασης ψυχης ——και η ζωη——ζωη δε και εν νω.

Non possidentem multa vocaveris
Recte beatum: rectius occupat
Nomen beati qui Deorum
Muneribus sapienter uti
Duramque callet pauperiem pati
Pejusque leto flagitium timet.

Horat. Carm. lib. iv. od. ix. sub fin.

Call not the man happy, who possesses much; more truly is the name belonging to him that knows to use the gifts of heaven wisely, to bear the rigours of unprosperous fortune, and fears a wicked act far more than death.

Young perſons, ſays Plutarch, as cited ap. Gaſſendi's Morals, lib. i. cap. ii. p. 51. will learn from Epicurus that death doth not ſo much affect us, that the riches of nature are limited; that felicity and a happy life, don't conſiſt in abundance of ſilver, or in large poſſeſſions, in dominions, or in power; but in a freedom from pain, in the government of our paſſions, and in that diſpoſition of the mind, which confines all things within the limits of nature.

V. 19. And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry.

Κατευδε,——εσθιε,——πινε,——ρεγκε, ſays Epictetus, lib. ii. cap. xx. addreſſing the Epicuræan, upon his own principles. Eat, drink, ſleep, and ſnore.

V. 20. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be, which thou haſt provided?

—— Quid ultra tendis? Æqua tellus
Pauperi recluditur
Regumque pueris.

Horat. Carm. lib. ii. od. xviii.

Why this mighty ſtretching after wealth and increaſe of riches? The ſame earth will ſoon be opened both for the poor man and for the ſons of kings: nor would death's ſerjeant, ſo he goes on, carry back the cunning Prometheus, captivated by his gold.

Nec ſatelles Orci
Callidum Promethea
Revexit auro captus. Hic ſuperbum
Tantalum, &c.

V. 21 So is he that layeth up treaſure for himſelf, and is not rich toward God.

Another

Another (mark of worldlineſs) is, ſays Mr. Baxter, in his Life of Faith, pa. iii. cap. xiv. p. 432. when the world is eſteemed, and uſed more for the ſervice and pleaſure of the fleſh, than to honour God, and to do good with, and to farther our ſalvation: when men deſire great places and riches, more to pleaſe their appetites and carnal minds with, than to benefit others, or to ſerve the Lord with, when they are not rich to God, but to themſelves. Luke xii. 19, 20.

Plato, in the third book of his Republics, diſtinguiſhes between mortal gold and ſilver, and divine, and obſerves, how neceſſary it is to have it inculcated upon princes and governors of ſtates, that they ſhould have their minds always richly repleniſhed with the latter, παρα θεων· and not corrupt it with any mixture of the former. Χρυσιον δε και αργυριον, ειπειν αυτοις, οτι θειον——αιει εν τη ψυχη εχεσι, και ουδεν προσδεονται τε ανθρωπειου, ουδε οσια την εκεινε κτησιν τη τε θνητε χρυσε κτησει ζυμμιγνυντας μιαινειν.

And it is the character given of Pythagoras, by Empedocles, as cited by Porphyry, in his Life of Pythagoras, that he was amply furniſhed with the riches of the mind. § 30. ed. Amſtel.

Ος δη μηκιστον πραπιδων εκτησατο πλουτον.

And in Statius, Surrent. Pol. Sylv. lib. ii. it is the character of an honourable lady, that her riches were not laid up for herſelf.

Non tibi ſepoſitas infelix ſtrangulat arca
Divitias.

V. 29. And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind.

In Statius, it is the character of his friend Pollius, that ſuch a ſuperiority had he to fortune, and all outward things, that his laſt day would not find him in ſuſpenſe and perturbation of mind about any thing of this ſort, but ready to go.

—— Dubio quem non in turbine rerum
Deprendet ſuprema dies, ſed abire paratum.

V. 32. Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom.

Doctor Henry More interprets this of the empire becoming chriſtian, under Conſtantine the Great. Divine Dialogues, No. iv. vol. ii. p. 51—54.

V. 35. Let your loins be girded about, and your lights burning.

This, ſays Hierocles, in Aure. Carm. ver. 67—69. p. 226. was the great end of the Pythagoric diſcipline, that men ſhould be altogether on the wing towards a participation in divine goods; that ſo, when death comes, leaving upon earth the mortal body, and putting off its nature, we may be properly girt for the heavenly march. Προς την ουρανιαν πορειαν ωσιν ζωνοι.

V. 38. And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants.

Cleomenes, ſays Polybius, lib. ix. p. 211. came to the city at the third watch of the night, νυκτος——καλα τριτην φυλακην. And lib. xiv. p. 252. mentions the firſt watch, having before ſpoken of the cuſtom of the Romans in fixing their nightly watch in the camp at ſupper time, by ſound of trumpet. Εστι γαρ εθος Ρωμαιοις, &c.

And Florus, lib. iii. cap. x. ſpeaking of Cæſar's landing in our Britain, ſays, that he ſet ſail from the continent at the third watch. Quippe quum tertia vigilia ſolviſſet.——And lib. iv. cap. ii. ſpeaking of Cato's ſuicide, ſays, that it took place about the firſt watch. Circa primum vigiliam.

V. 47, 48. And that ſervant, which knew his lord's will and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes, &c.

An

An unjuſt man, ſays Demophilus, in his Sentences, ſuffers more from the torments of an accuſing conſcience, than if his body were to beaten with ſtripes. Κακα μειζω πασχει δια το συνειδος ο αδικων, βασανιζομενος τη ψυχη, ηπερ το σωμα ταις πληγαις μαστιγουμενος. P. 40. edit. Luc. Holſten.

V. 49. I am come to ſend fire on the earth: and what will I, if it be already kindled?

Our Saviour, ſays Origen, in Exodum, tom. i. p. 22. would never have ſaid this, if it had not been a ſalutary fire, which he came to kindle upon earth. Ου γαρ μη τι σωτηριου ουτος τι πυρος——

And Paulinus, in his Second Epiſtle to Severus, calls the fire here ſpoken of, a fire burning up our vices, and inlightening our underſtanding. Urens nos in vitiis et in ſenſibus illuminans. And in his third, he calls it a conſuming fire, which we ſhould wiſh to be kindled up in us, that ſo our vices being burned up, we may become ſilver ſeven times refined. In nobis optemus accendi——peruſtiſque vitiis—— efficiamur argentum igne examinatum——purgatum ſeptuplo.

V. 57. Yea, and why even of yourſelves judge ye not what is right?

An non putas, ſays Tertullian, de Corona, § 4. omni fideli licere, concipere et conſtituere dumtaxat quod Deo congruat, quod diſciplinæ conducat, quod ſaluti proficiat, dicente domino: Cur autem non et a vobis-ipſis quod juſtum judicatis?

CHAP. XIII.

V. 1. There were preſent at that ſeaſon ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

Lucius Florus, in his third book and eighteenth chapter, tells us, of a deſign that was formed, but prevented, of killing

the two conſuls of Rome, at the time of a ſolemn feſtival at the very foot of the altar, and in the midſt of their ſacred rites. Inter ſacras et aras.

The fact related, ſays archbiſhop Leighton, commenting upon this paſſage of the evangeliſt, we have not any farther account of in ſacred hiſtory, nor any thing that we can clearly and certainly call it in any human writer It is commonly conceived to have been done at Jeruſalem, where Pilate abode, and his power was exerciſed, and done upon the followers of that Judas of Galilee, ſpoken of Acts v. being ſuch as denied it to be lawful to give obedience to the Roman empire, or to offer ſacrifice for the intereſt and good of it: when they, it is likely, were coming together to offer at Jeruſalem, and to maintain and to ſpread their opinion, Pilate comes upon them, and, while they were at the ſolemnity, makes a ſacrifice of them to that authority they refuſed to ſacrifice for: whether juſtly or no, we cannot determine, our Saviour does not: but if it was juſt, ſure it was very tragical and ſevere; ſuitable to that character Philo gives of his diſpoſition that acted it. The ſtraining of juſtice commonly breaks it. A little of the other ſide is, of the two, doubtleſs, the ſafer extreme. Select Works, p. 532.

V. 8. And he anſwering ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it.

Of theſe branches of agriculture, we have frequent mention in the elder authors.

Ulyſſes, in Homer, finds his father digging about his plants.

Ητοι ο μεν κατ' εχων κεφαλην, φυλον αμφελαχαινε.

Odyſſ. lib. xxiv. ver. 242.

He, ſtooping low, looſen'd the earth around
A garden plant.

Cato, de Re Ruſtica, cap. vii. ſpeaking of the culture of the apple tree, recommends the application of dung to the root of it,

it, for the melioration of the fruit. Eo lotium ſuillum aut ſtercus ad radicem addere oportet, uti ſtabilia mala fiant. So of the vine, cap. xxxvii. Vitis ſi macra ſit, ſarmenta ſua concidito minute, et ibidem inarato aut infodito.

So Pliny, in relation to the olive, Nat. Hiſt. lib. xvii. cap. xviii.. Circum oleas autumno ablaqueato, et ſtercus addito. So cap. xx. Nucibus potius, quam viviradicibus, plantaria cædua implentur. Cultura non alia quam ſupra dictis fodiendis ſupputandiſque per biennium ſequens. Recommending a digging about it for two years. So in the beginning of the twenty-ſixth chapter, Having mentioned, ſays he, the diſeaſes of trees, it is proper that I ſhould ſpeak of their remedies; of which, he ſays, ſome are common, ſome peculiar; reckoning among the former, the juice of dung. Fimi ſucco refectis.

V. 9. And if it bear fruit, well: and if not, then after that thou ſhalt cut it down.

Here is an ellipſis, or ſome thing to be ſupplied, according to the frequent uſage of the pureſt and moſt claſſic writers.

Thus in Plato's Crito, § 9. p. 137. ed. Forſt. Ας δε συ λεγεις τας σκεψεις——μη ως αληθως ταυτα——σκεμματα η των——πολλων. Thoſe opinions that you ſpeak of, whether (i. e. it is to be conſidered) they be not mere vulgar notions.

And in Thucydides, at the beginning of his third book, we have an inſtance exactly ſimilar to that of the preſent verſe. Ην μεν συμβη η πειρα, ει δε μη. If the attempt ſucceeds, if not, i. e. If it ſucceeds, well, &c. Recte res ſe haberet, as Valla ſupplies.

An inſtance of the like kind, Mr. Blackwall has alleged from the Plutus of Ariſtophanes. If I make it out, that I am the author of all your happineſs,——if not. Where well, or as the ſcholium has it, εασαι με, let me alone, is to be ſupplied.

—— Καν μεν αποφηνω, μονην
Αγαθων απαντων ουσαν αιτιαν εμε
Υμιν—— ——ει δε μη—— Ver. 466—468. ed. Lond.

As

As an inſtance likewiſe of the ellipſis in general, he alleges the firſt three verſes in the firſt book of the Satires of Horace, where he obſerves, that nemo cannot be the nominative to laudet, but that omnis homo muſt be underſtood. Sacred Claſſics, p. 55, 58.

V. 15. The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox or his aſs from the ſtall, and lead him away to watering?

Quippe etiam feſtis quædam exercere diebus
Fas et jura ſinunt: rivos deducere nulla
Relligio vetuit: ſegeti prætendere ſepem
Inſidiàs avibus moliri; incendere vepres,
Balantumque gregem fluvio merſare ſalubri.
Georgic. lib. i. ver. 268—271.

[Even Pagan ſuperſtition permitted, as lawful, various employments of huſbandry, on the ſolemn feſtivals.]

V. 24. Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

Παν το βελτιςον φαινομενον εςω σοι νομος απαραβατος. Καν επιπονον τι, η ηδυ, η ενδοξον, η αδοξον, προσαγηται, μεμνησο, οτι νυν ο αγων, και ηδη παρεςι τα Ολυμπια, και ουκ εςιν αναβαλλεσθαι. Epict. Enchir. cap. lxxv.

To this effect; let the beſt judgment of thy mind be an inviolable law to thee; and if any thing, whether painful or pleaſant, honourable or ignominious, enſue, remember that then the noble conteſt commences, and that no delay is to be made.

Lay violent hands, ſays Mr. Bolton, in commenting upon this paſſage, in his Aſſize Sermon, ap. Four Laſt Things, p. 255, 256. upon fleſh and blood, ſtrangle your luſts, contend and

and wreſtle, as for the garland in the Olympian games, to which the word (αγωνιζεσθε) ſeems to allude, become fools in the world's cenſure, that you may be wiſe in the myſtery of Chriſt; be little and vile in your own eſteem, that you may be great and gracious in the eyes of God: in a word, ſubmit your ſouls to the ſword of the ſpirit and fooliſhneſs of preaching, as the apoſtle calls it, that you may be wrought upon ſavingly, and brought into the good way.

Seeking, ſays Mr. Baxter, in his Saint's Reſt, pa. iii. chap. xi. § 15. comes ſhort of ſtriving in the degree: and with reſpect to the latter part of this verſe, his language is, pa. i. chap. iii. § 10. "which implies the faintneſs of their ſeeking, and that "they put not ſtrength to the work."

V. 30. And, behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

When the laſt in time, ſays Mr. Baxter, in his Saint or a Brute, p. 77. adverting to this, in connection with the preceding three verſes, ſhall be equal to the firſt and ancient ſaints.

V. 35. Behold, your hour houſe is left unto you deſolate: and verily I ſay unto you, Ye ſhall not ſee me, until the time come when ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

Compare chap. xxi. 27.

CHAP. XIV.

V. 7—9. And he put forth a parable to thoſe which were hidden, when he marked how they choſe out the chief rooms; ſaying unto them, &c.

Compare Prov. xxv. 6, 7.

Sportula nulla datur, gratis conviva recumbis.

Martial. lib. v. epig. lxxvii.

Et

Et ſtanti legis, et legis ſedenti:

Ad cœnam propero, tenes euntem.
Ad cœnam venio, fugas ſedentem. Ib. epig. xci.

Hæc tibi, non alia, eſt ad cœnam cauſa vocandi,
Verſiculos recites ut, Ligurine, tuos.
Depoſui ſoleas, affertur protinus ingens
Inter lactucas oxygarumque liber. Epig. xcvii.

Parvula eſt cœnula; quis poteſt negare?
Sed finges nihil, audieſve fictum;
Et vultu placidus tuo recumbes. Epig. cxx.

Sedere primo ſolitus in gradu ſemper,
Tunc cum licebat occupare, Manneius
Bis excitatus terque tranſtulit caſtra,
Et inter ipſas pene tertius ſellas
Poſt Caiumque Luciumque conſedit. Ibid. epig. xiv.

V. 11. For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

Clemens Alexandrinus, in the ſecond book of his Stromata, obſerves, that Plato interprets theſe words of our Lord, when he ſays, that by humility the good man attains to the likeneſs of God, and to true felicity; citing, to this purpoſe, a paſſage from the fourth book of that philoſopher, de Legibus. Ο Πλατων την ομοιωσιν ταυτην μετα ταπεινοφροσυνης εσεσθαι τω εναρετω διδασκων, εκεινο που ερμηνευει——επιφερει γουν. He ſubjoins, viz. Plato, Ης ο μεν ευδαιμονησειν μελλων εχομενως, ξυνεπεσθαι ταπεινως και κεκοσμημενως. To which, namely, the divine law, or grand principle of the divine government in the univerſe, he, that engages with ſucceſs in the purſuit of happineſs, ſteadily adhering, follows with humility, and well-tempered affections.

It may alſo be conſidered, ſays Mr. Norris, as a farther commendation of humility, that it is the ſureſt and moſt direct way

to

to honour and reſpect. This, indeed, is a thing of leſſer moment in itſelf, and what humility can well be without. But 'tis what is greatly valued by moſt men, and is ſo far juſtly to be valued, as it ſerves to higher and more important purpoſes; to qualify him that has it, to glorify God, and do good to men. And ſince both Solomon and our Saviour Chriſt have both taken notice of it, it would be an omiſſion, hardly excuſeable, not to beſtow a reflection upon it. Says the wiſe man, Before honour is humility, Prov. xv. 33. And, ſays the wiſdom of God, he that humbleth himſelf ſhall be exalted, Luke xiv. 11. that is, reſpected, and had in eſteem: for ſo the occaſion of our Saviour's diſcourſe requires, it ſhould be underſtood in that place, as both following, and being given as the reaſon of, that ſaying of his; then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. To verify this, it is not neceſſary that it ſhould be ſo among all ſorts of men. Neither I think is it. For among ordinary people humility is not ſo much regarded, and a man may humble himſelf long enough before they will exalt him. On the contrary, they, perhaps, ſhall be the firſt that will pull him down lower, and keep him down, when he is ſo. Here, if my experience and obſervation be right, a man is, generally, valued according to that value which he ſets upon himſelf, and if he take ſtate, look great, and carry it high with them, he will find reſpect and worſhip among them; but if he gives himſelf a lowly and ſubmiſſive ayre, they then take that ſtate upon them which he declines; and his humility does but ſerve to make him cheap and contemptible with them. Thus it is very often among vulgar people, upon whom the pearl of humility is but ill beſtowed. They know not the value of it, and will many times tread it even in the very dirt: but among thoſe of better quality, and more refined education, and who have a juſter and more rectified ſenſe of things, it is far otherwiſe. There the jewel is underſtood, and valued according to its worth. There the humble finds his due reſpect, and the lower he depreſſes himſelf,

ſelf, the more will he be exalted. Neither is this without reaſon. For humility, beſides the excellency of its temper, and the greatneſs of the virtue, ſhews a good underſtanding, and a right judgment of a man's ſelf, and ſo intitles him to reſpect; which men are alſo more willing to pay to the humble man, becauſe he is ſo little juſt to himſelf. Whereas pride, beſides the folly and weakneſs which it betrays, and want of true worth to deſerve reſpect, it alſo hinders and diſaffects men from giving it, by its own preventing forwardneſs to uſurp it: and thus the proud man drives away from him that honour and reſpect which he ſo greedily hunts after; and the humble man, that flies from it, is purſued by it; by which means thoſe words of our Lord, come to have their accompliſhment: "Whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be "exalted."

V. 12—14. Then ſaid he alſo to him that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours; leſt they alſo bid thee again, and a recompence be made thee, &c.

Plato, in his Phædrus, obſerves, that, in our private entertainments, it is not ſo proper to invite our friends, as the poor and neceſſitous; adding, as a reaſon, that they will be not a little thankful, and will pray for you. Εν ταις ιδιαις δαπαναις, ου τους φιλους αξιον παρακαλειν, αλλα προσαιτουντας και τους δεομενους πλησμονης.——Ουκ ελαχιστην χαριν εισονται, και πολλα αγαθα αυτοις ευξονται. Oper. p. 197. ſub im.

V. 23. And the Lord ſaid unto the ſervant, Go out into the highways and hedges, and compel them to come in, that my houſe may be filled.

He was compelled (Aſtyachus, ſcil.) (αναγκαζεται, the very word of this verſe) by the Cnidians not to land his men; is the

the language of Thucydides, lib. viii. p. 275. where the remark of the marginal ſcholiaſt is, Αναγκαζεται αντι τε πειθεται, compelled for perſuaded. Valla's tranſlation, reviſed by H. Stephens, has it, Ab exponendis in terram nautis revocatus eſt a Cnidiis.

It is with great difficulty and backwardneſs, that you anſwer, O Melitus, being conſtrained to it (αναγκαζομενῳ) by the company. Μολις απεκρινω υπο τετων αναγκαζομενῳ. And a little after, If I believe that there are demoniacal works, or operations, I muſt needs believe that there are demons. Πολλη αναγκη——εϛιν. Apol. Socrat. § 15.

And again, § 24. If I ſhould perſuade, and force, or prevail upon you by my entreaties. Ει πειθομαι υμας, και τῳ δεισθαι βιαζοιμην.

And in the Phædo, § 33. How is it, O Socrates, ſays Cebes, that mankind ſhould be ſo vehemently pleaſed or grieved with this or that, only by conceiving of it otherwiſe than it really is?——Αναγκαζεϊαι αμα τε ησθηναι η λυπηθηναι σφοδρα επί τῳ, και ηγεισθαι——

And in his tenth book de Legibus, ap. Select. Dial. § 16. p 221. Βιαζεσθαι τοις λογοις, to force, or compel, by our reaſoning and diſcourſe. Πειθωμεν——τοις λογοις, let us perſuade the young man by our arguments.

Maximus Tyrius, in his fifteenth Diſſertation, ſpeaks of an eloquence that was to carry all before it, by the over-powering force of perſuaſion, πειθοι και βια εκπληκτικη.

And in his twenty-firſt Diſſertation, to deſcribe the power of muſic, he uſeth a word, προσαναγκαζουσα, a compound of the very word occurring in the preſent verſe, and anſwering to compel.

And, in his thirty-ſeventh, deſcribes that of eloquence by the ſame. Ανιϛασθαι προσανάγκαζει και συνενθουσιαν.

In Tully de Amicitia, when Fannius and Scævola join in entreating Lælius to diſcourſe to them concerning friendſhip, he

he ſays, This, truly, is uſing force with me: for it matters not by what particular mode of application you compel me; compel me you certainly do by your very aſking itſelf. Vim hoc quidem eſt afferre; quid enim refert, qua rogatione cogatis, cogitis certe.

And in his Familiar Letters, No. ccxxxii. lib. xi. he addreſſes his friend Brutus by ſaying, Take heed, leſt by fearing you are compelled ſtill more to fear. Illud vide ne timendo magis timere, cogare.

And in the ſecond book of his Academics, fig. x. p. 96. ed. Dav. he ſpeaks of being compelled by the force of truth. Vi veritatis coacti.

Plutarch, in his Life of Ageſilaus, towards the end, Vit. p. 616. laſt line, applies force or compelling to the power of entreaty. Βιαζομενων λαβειν και λιπαρουντων.

Precibus compulſus, is the language of Juſtin, lib. ix. cap. iv.

Ab Anaxarcho philoſopho compulſis eſt Magorum prædicta contemnere. Ibid. lib. xii. cap. xiii.

Compare Prov. vii. 21.

V. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

Maximus Tyrius, in his laſt Diſſertation, towards the end, ſpeaking of thoſe who enjoy great health and vigour of body, but yet have diſeaſed minds, and corrupt affections, ſays, I hate their health, Την υγειαν επι τουτων μισω.

And Plato, in his tenth book of Laws, ap. Select. Dialog. § 17. p. 228. or Oper. ed. Baſil. p. 612. bott. ſpeaks of perſuading men to hate themſelves, as it were, i. e. to renounce their corrupt and wicked diſpoſitions, as he himſelf immediately explains it, by adding, and to affect, and reliſh, contrary manners

ners. Πειθειν πη τους ανδρας εαυτους μεν μισησαι, τα δε εναντια πως ηδη σεβεσθαι.

Cicero, pro Milone, ſpeaking of the gladiatorian ſhows, ſays, We are wont even to hate thoſe who betray, upon ſuch occaſions, a timid ſpirit, and plead for life. Etiam odiſſe ſolemus.

To hate their lives for his ſake, (i. e.) to love them in ſo remiſs a degree, that whenever they ſhall come in competition with Chriſt, to regard them no more than the things we hate. Flavel on the Soul, p. 143.

The coming to Chriſt here ſpoken of, is hypothetically conſiſtent, as we ſee, with not being his diſciple: ſo that it means only a profeſſionary aſſumption of the chriſtian character. This, if really belonging to us, will diſpoſe us to ſacrifice our lives, not only to the rage of perſecutors, but to the labours of doing good.

V. 28. For which of you, intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finiſh it?

Epictetus has a whole chapter, namely, the fifteenth of the third book, in which he ſtrongly recommends this previous conſideration, in order to our taking upon us the philoſophic character with propriety and honour; and leaſt, after having aſſumed it with great alacrity, we, by and by, make a ſhameful retreat: drawing an happy illuſtration, to this purpoſe, from the Olympic games, and comparing the omiſſion of it to the conduct of boys, who are ſometimes wreſtlers, ſometimes gladiators, ſometimes trumpeters, and at other times tragædians, according to what they have more lately ſeen, and childiſhly admired, and to the mimickery of an ape. Can you, really, act the philoſopher? So he goes on. Can you eat, and drink, and be angry, and diſpleaſed like a philoſopher? There muſt be watching, and pains taking: there are certain deſires and inclinations to be ſubdued: you will have, it may be to renounce your kindred and relations, to be laughed at by all you

meet with, and be treated with contempt by every ſooliſh boy, and in every thing you undertake, to come off with the worſt. Now, ſays he, if, upon mature deliberation, you think you can go through all this, then be a philoſopher if you pleaſe: but neglecting this, in all probability you will be firſt a philoſopher, than a publican, than a declaimer, than a courtier, and, in reality, nothing at all. Εκαστου εργου σκοπει τα καθηγουμενα και τα ακολουθα——ει δε μη, την μεν πρωτην ηξεις προθυμως——υστερον δ'——αισχρως αποστηση.——Σκεψαι πρωτον τι εστι το πραγμα——Ως τα παιδια, νυν μεν φιλοσοφος, υστερον δε τελωνης, &c.

V. 29. Leſt haply, after he hath laid the foundation, and is not able to finiſh it, all that behold it, begin to mock him.

Plato, in the tenth of his Republics, ſpeaking of ſome fly and forward pretenders to honeſty and worth, compares them to certain contenders in the race, who ſet off admirably well, but ſoon make themſelves ridiculous, and are forced to retire, hanging their ears for ſhame: again inſiſting upon it, a little after, that however ſuch men may for a while conceal their vices, they will, in the end, be detected, and become ridiculous: recommending, therefore, in order to true and ſolid happineſs, both here and hereafter, a moſt ſerious and deliberate conſideration of the nature of good and evil, of the powers of our own minds, and of the value of outward things, and their ſeveral combinations.——Δρωσιν οπερ οι δρομεις· πρωτον οξεως αποπηδωσι, τελευτωντες δε καταγελαστοι γιγνονται ——Εαν νεοι οντες λαθωσιν, επι τελους τω δρομου αιρεθεντες καταγελαστοι εισι——Δια ταυτα μαλιστα επιμελητεον, &c. Edit. Maſſey, tom. ii. p. 334, 336, 350.

V. 31. Or what king, going to make war againſt another king, ſitteth not down firſt, and conſulteth, whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

Knoweſt

Knoweſt thou not, ſays Epictetus, lib. iii. cap. xxiv. p. 332, 333. that the whole buſineſs of life is a warfare? One man is to keep guard, another to reconnoitre the enemy, another to fight him. We cannot all be in one place, nor would it be expedient: the general iſſues out a command; thou complaineſt of the hardſhip of it, and refuſeſt to comply. Were all to imitate thy example, what ſort of an army would it be? Ουκ οισθ' οτι ςρατεια το χρημα εςι; Τον μεν δει φυλατ]ειν, τον δε κατασκοπησον]α εξιεναι, τον δε και πολεμησοντα——Συ δ'——οταν τι σοι προσταχθη τραχυ]ερον——

With reſpect to war and peace, ſays Ariſtotle, in his Rhetorics, lib. i. cap. iv. § 9, 10. it is neceſſary to know the ſtrength and power of a ſtate; what it is at preſent, and what acceſſion may poſſibly be made to it; what kind of a ſtrength is has at preſent, and what alterations it is capable of for the better; what kind of wars, and what mode of conducting them it has been uſed to. The ſtrength of neighbouring ſtates, likewiſe, is to be conſidered; eſpecially is it to be conſidered with whom it is adviſable to go to war: with a more powerful ſtate, certainly peace is to be maintained. Περι δε πολεμου και ειρηνης την δυναμιν ειδεναι της πολεως——Η και προς ους επιδοξον πολεμειν, οπως προς μεν τας χρειτ]ους ειρηνευεται.

V. 33. So likewiſe, whoſoever he be of you that forſaketh not all that he hath, he cannot be my diſciple.

Not only his worldly riches, but his eaſe, his reputation, his amuſements.

Would you be free, ſays Epictetus, lib. iv. cap. iv. p. 386. you muſt withdraw your inclination from outward things; you muſt give up every thing, body, wealth, fame, books; popularity and command on the one hand, the ſweets of privacy and retirement on the other.——Αφεναι σε δει παιτα, το σωμα, την κτησιν, &c.

CHAP. XV.

V. 7. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance.

Vide not. on chap. v. ver. 32.

Natta, lib. xv. de Deo, fol. 162. refers, upon this occaſion, to Virgil's Entellus.

At non tardatus caſu, nec territus, heros
Acrior ad pugnam redit, &c. Æneid. lib. v. ver. 453.

And thus procedes; Sic peccatores poſt lapſum quandoque cautiores, humiliores, ferventiores reſurgunt, et acrius contra antiquum hoſtem præliantur. Pudet ceſſiſſe eorum verſutiis, pudet loco motos, nec abſiſtunt a vigiliis, jejuniis, orationibus, et aliis ſanctis operibus, donec adverſarium toto æquore propulerint, fugaverint, averterint, nunc ictus dextra ingeminantes, nunc ſiniſtra. Hos magis amat Deus quam alios, qui, innocentia vitæ freti, frigidius in divinis ſe exercent; nam dux quoque belli (ut in eadem perſtem ſimilitudine) plus in prælio amat eum militem, qui poſt fugam converſus hoſtem acriter premit, quam alium, qui nunquam fugit, et parum fortiter decertat. Dici etiam poteſt gaudium in cœlis agitari ſuper uno peccatore pœnitentiam agente, quia peccatorem ab impietate revocare et ad pietatem convertere, magnum Dei ſit opus, et majus quam mundum condidiſſe; nam in mundi fabrica nihil invenit Deus voto ejus repugnans.

["The hero, neither retarded nor diſmayed by his fall, returns more eager to the fight." So ſinners, when they recover from their errors, become more cautious, humble, and fervent, and oppoſe their old temptations with greater vigour. They are aſhamed of having yielded to their wiles, and of having quitted their ground, and deſiſt not from their watchings, faſtings, prayers, and other holy works, 'till they have put the enemy to flight, and driven him from the plain; renewing their blows,

blows, now with their right, then with their left hand, 'till they have chaſed him away. God loves ſuch more than thoſe who, confiding in their innocence, are more cold in divine exerciſes. For the general, that I may purſue the ſimilitude, prefers the ſoldier, who returning to the charge, after fleeing, preſſes the enemy briſkly, to him who, though he has kept his poſt, engages with languor. There may be ſaid to be joy in heaven over one ſinner that repenteth, becauſe the converſion of the ſinner from irreligion to piety, is the great work of God, ſuperior to the creation of the world; for in forming the world, God met with nothing to oppoſe his wiſh.]

And a little after; Tum angeli lætantur plurimum, ut in re, quæ non facile, nec ſæpe, contingere ſolet, propter peccantium proterviam, qui ſacri ſpiritus afflatum repellunt.

[The angels greatly rejoice, as in an event that doth not frequently, nor with eaſe, take place; becauſe the frowardneſs of ſinners repels the breathings of the holy ſpirit.]

V. 14, 15. And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want, &c.

Nunc quam ſpem aut opem, aut quid conſilii capeſſam?
Ita hic ſolis locis compedita ſum.
Hic ſaxa ſunt, hic mare ſonat; nec quiſquam
Homo mihi obviam venit.
Hoc quod induta ſum, ſunt meæ opes oppido:
Nec cibo, nec loco tecta quo ſim, ſcio.
Quæ mihi eſt ſpes, qua me nunc vivere velim?
Nec loci gnara ſum, nec diu hic fui.
Saltem aliquem velim, qui mihi ex his locis
Aut viam, aut ſemitam monſtret; ita nunc hac,
An illac eam, incerta conſilii ſum:
Nec prope uſquam hic quidem cultum agrum conſpicor.
Algor, error, pavor membra omnia tenent.
Hæc parentes haud mei ſcitis miſeri,

Me nunc miſeram ita eſſe, uti ſum. Libera ego
Prognata fui maxime, nequicquam fui.
Nunc qui minus ſervio, quam ſi forem ſerva nata?
Neque quicquam unquam eis profui, qui me ſibi eduxerunt.
Plaut. Rud. act. i. ſc. 3.

[Thus a female character, in Plautus, expreſſes her perplexity and diſtreſs: Where now is hope? Where is aſſiſtance? What ſteps can I purſue? I am confined in this ſolitary place. The rocks preſent themſelves. The ſea roars. Not a man meets me. Almoſt my whole wealth conſiſts in the clothes I have on. I know not under what roof to ſhelter myſelf: nor where to procure food. What hope is there; for which I ſhould now wiſh to live? I am ignorant of the country: nor have I been here long. Oh that ſome one would ſhew me a way, and a path, from hence! I now turn this way, then that, uncertain what road to follow. Nor can I ſcarcely deſcry one cultivated ſpot. Chilneſs, perplexity, and fear, ſeize all my limbs. Oh, my unhappy parents! ye know not my wretchedneſs! I was born free. It was in vain. How am I leſs in ſlavery than if I had been born a ſlave? Nor have I ever profited thoſe who brought me up.]

That the prodigal ſon deſired to eat of huſks given unto ſwine, will hardly paſs in your apprehenſion for the huſks of peaſe, beans, or ſuch edulious pulſes; as well underſtanding that the textual word κεραλιον, or ceration, properly intendeth the fruit of the ſiliqua tree, ſo common in Syria, and fed upon by men and beaſts; alſo, by ſome, the fruit of the locuſt tree, and panis ſancti Johannis, as conceiving it to have been part of the diet of the baptiſt in the deſart. The tree and fruit is not only common in Syria, and the eaſtern parts, but alſo well known in Apuglia, and the kingdom of Naples, growing along the Via Appia, from Fundi unto Mola: the hard cods, or huſks, making a rattling noiſe in windy weather, by beating againſt one another; called by the Italians, carobbe, or carrobole, and by

by the French, carouges. With the ſweet pulp hereof, ſome conceive that the Indians preſerve ginger, mirabolans, and nutmegs. Of the ſame (as Pliny delivers), the ancients made one kind of wine, ſtrongly expreſſing the juice thereof; and ſo they might after give the expreſſed and leſs uſeful part of the cods, and remaining pulp, unto their ſwine: which being no guſtleſs or unſatisfying offal, might be well deſired by the prodigal in his hunger. Brown's Miſcellany Tracts, No. i. § 11. p. 13.

V. 21. And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

The ſorrowful convert, upon a return to his father's houſe, propoſes to himſelf a form of acknowledgement and ſubmiſſion to his offended father, ver. 18, 19. and yet, when he falls upon his knees before his venerable parent, he does not repeat all this confeſſion out. And what may be the reaſon of that? He was interrupted by the embraces and endearments of his gracious father, whoſe goodneſs prevented his petitions, granted him pardon, and admitted him into favour, before he could repeat a very ſhort form of words, in which he prayed for it. Blackwall's Sacred Claſſics, p. 305.

Cur non omnia dixit quæ propoſuerat? prohibitus eſt patri oſculis et cæteris amoris officiis plura dicere. Maldonate in loc. as there quoted.

V. 22. But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him; and put a ring on his hand, and ſhoes on his feet.

Si effexis hoc, ſoleas tibi dabo et annulum in digito
Aureum et bona plurima. Plaut. Caſin. act. iii. ſc. 5.

V. 23. And bring hither the fatted calf, and kill it; and let us eat, and be merry.

Αξιε δ' υων τον αριςον, ινα ξεινῳ ιερευσω
Τηλεδαπῳ——
Οι δ' υν εισηγον μαλα πιονα πενταετηρον·
Τον μεν επειτ' εςησαν επ' εσχαρη——

Odyſſ. lib. xiv. ver. 414, 415, 419, 420.

Bring me the beſt hog for the entertainment of this far-come ſtranger. Amd they brought an exceeding fat five years old hog, and put it upon the ſpit.

So lib xxiv. ver 214. Ulyſſes orders the beſt hog to be got ready for ſupper.

Δειπνον δ' αιψα συων ιερευσατε οςις αριςος.

Compare Geneſ. xviii. 7. 1 Sam. xxviii. 24.

V. 25. Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

In the Odyſſ. lib. xvii. ver. 358, 359. Ulyſſes's meal is accompanied with muſic.

Ηςθιε δ' ως οτ' αοιδος ενι μεγαροισιν ακουεν·
Ευθ' οδ' ιδειπνηκει, ο δ' επαυσατο θειος αοιδος.

——— Long as the bard
Chaunted, he ate, and when he ceaſed to eat,
Then alſo ceaſed the bard divine to ſing.

And lib. xxi. ſub fin. ſinging and muſic (μολπη και φορμιγξ) are the ornaments of a feaſt.

——— Τα γαρ τ' αναθηματα δαιτος.

V. 26. And he called one of the ſervants, and aſked what theſe things meant.

So Minerva to Telemachus, Odyſſ. lib. i. ver. 225, 226.

——— What feſtival is this?
This throng? Whence are they? Wherefore haſt thou need
Of ſuch a multitude? Behold I here
A banquet, or a nuptial feaſt?

Τις δαις, τις δε ομιλ@ οδ' επλετο; τιπτε δε σε χρεω;
Ειλαπιν', ηε γαμ@;——

CHAP. XVI.

V. 8. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.

The divine writers, ſays Mr. Blackwall, in his Sacred Claſſics, p. 78. vary the comparative, and by addition of another word, give it ſtrength and vehemence. Φρονιμωτεροι υπερ υιες φωτος, in St. Luke; which is agreeable to the uſage of the Septuagint. Κρεισσον το ελεος σου υπερ ζωας.

And the moſt accurate authors among the Greeks and Romans, have parallel forms of expreſſion. Οισιν η τυραννις προ ελευθερης ην ασπασολερον. Herodot. lib. i.

Virgil Æn. i. has

—— Scelere ante alios immanior omnes.

V. 9. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that, when ye fail, they may receive you into everlaſting habitations.

We have the epithet deceitful, the ſame with unrighteous, applied to money by Perſius, in his Prologue.

Quod ſi doloſi ſpes refulſerit nummi,
Corvos poetas, et poetrias picas,
Cantare crèdas Pegaſeium melos.

But if the hope of deceitful money ſhould glitter,
Raven poets, and magpye poeteſſes,
You may imagine to ſing Pegaſeian melody.

The expreſſion here made uſe of to ſignify death, When ye fail, Mr. Blackwall obſerves, has its parallel in the language of

of Cyrus, ap. Xenoph. Cyropæd. lib. viii. Εκλιπειν μοι φαινεται η ψυχη. My ſoul begins to fail me. That is, is juſt leaving this ruinous body, and going into the ſtate of immortality. When it is added, They may receive you; ſome refer this to the poor, ſuppoſing it to mean, that they may be the occaſion of your being received: but we may refer it to the reception which the holy ſoul will meet with from all the heavenly inhabitants into their glorious world upon its departure from hence: a verb of the third perſon plural, with an ellipſis of the nominative caſe, being no uncommon thing.

Vide Rev. xii. 6. xx. 4.

So Lucan, lib. iii. ver. 138—140.

Non uſque adeo permiſcuit imis
Longus ſumma dies, ut non, ſi voce Metelli
Serventur leges, malint a Cæſare tolli.

So Pliny, in his Natural Hiſtory, lib. ii. cap. civ. Sic defendere muros oppugnante Lucullo. Lib. viii. cap. lv. pro cibatu nivem credunt eſſe. And ib. cap. lviii. quod accidere ——tradunt. And lib. ix. cap. vi. in Gaditano Oceano non ante brumam conſpici eas (ſc. balœnas) tradunt. And lib. x. cap. xxxiii. galgulos quidem ipſos dependentes pedibus ſomnum capere confirmant.

Μικρα υπομιμνησκοντων επινευ, is an inſtance of the like perſonal omiſſion in Hippocrates de Morbis Popularibus, p. 117. ed. Friend. lib. iii. ſect. ſecund. Ægr. Sexdecim. No. xv.

V. 10. He that is faithful in that which is leaſt is faithful alſo in much: and he that is unjuſt in the leaſt is unjuſt alſo in much.

Qui fidelis eſt in minimo, hoc eſt, in carnalibus, et in multis fidelis erit, hoc eſt in ſpiritualibus; qui autem in parvo iniquus eſt, ut non det fratribus ad utendum quod a Deo pro omnibus eſt creatum, iſte et in ſpirituali pecunia dividenda iniquus erit, ut non pro neceſſitate, ſed pro perſonis doctrinam domini dividat. Hieron. Algaſiæ Epiſt. tom. iii. p. 136.

[Under-

[Underſtanding by that which is *leaſt*, *carnal* things, by the *much*, *ſpiritual* things; and that he who withholds from others the former, deſigned by the Creator for the uſe of all, will not divide the latter with juſtice; but diſpenſe the doctrine of his Lord with partiality towards perſons, and not according to neceſſity and propriety.]

V. 11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true riches?

The true goods, (or genuine realities,) ſays Demophilus, in his Sentences, are not to be obtained in a way of ſloth and indolence. Η των οντως οντων κτησις δια ραϛωνης ου περιγιγεται.

V. 12. And if ye have not been faithful in that which is another man's who ſhall give you that which is your own?

That man, ſays Plato, in his Phædo, § 63. Forſter's edition, towards the latter end, may have good hope of himſelf, who bidding adieu to foreign pleaſures and ornaments, and conſidering himſelf as called out to the proſecution of other matters, ſhall earneſtly addict his mind to the purſuit of learning, and ſhall endeavour to adorn it, not with foreign (uſing both here and above the very word of this verſe, anſwering to another man's,) but with its own proper ornaments; temperance, juſtice, liberty, and truth. Θαρρειν χρη περι τη αυτου ψυχη ανδρα, οϛις εν τω βιω τας μεν αλλας ηδονας τας περι το σωμα και τους κοσμους εασε χαιρειν, ως αλλοτριους τε οντας, και πλεον θατερον ηγησαμενος απεργαζεσθαι· τας δε περι το μανθανειν εσπουδασε τε, και κοσμησας την ψυχην ουκ αλλοτριω αλλα τω αυτης κοσμω, σωφροσυνη τε και δικαιοσυνη και ανδρεια και ελευθεριᾳ και αληθειᾳ.

Epictetus, lib. i. cap. i. at the end, calls death a reſtoring that which was another's.——Τεθνηξομαι. Πως; Ως προσηκει

τον

τον τα αλλοτρια αποδιδοντα. Lib. iii. cap. κ. he calls outward things, foreign matters, things of no worth. Πε ȣν ετι καιρȣ̃ οργης, που φοβȣ̃ περι των αλλοτριων, περι των μηδενȣ̃ αξιων; And lib. iv. cap. i. he ſays, Will you not perceive and conſider, that, as Plato teaches, not only to die, but to be tortured, to be baniſhed, to be beaten, is all but a reſtoring of what was another's.——Ουχι αποθνησκειν μονον, αλλα και ϛρεβλουσθαι——παντ' απλως αποδιδοναι τα ἀλλοτρια.

To the ſame purpoſe, Seneca. Epiſt. cxx. the man of a truly great mind, conſcious of his own nobler nature, endeavours, in whatſoever ſtation he is placed, to conduct himſelf honeſtly and induſtriouſly; but he does not look upon any of the things, that are about him, as his own; but as a ſojourner, and one in haſte, uſes them as things lent. Ideo magnus animus conſcius ſibi melioris naturæ, dat quidem operam, ut in hac ſtatione, qua poſitus eſt, honeſte ſe atque induſtrie gerat; ceterum nihil horum, quæ circa ipſum ſunt, ſuum judicat, ſed ut commodatis utitur peregrinus et properans.

Some, ſays Lucian, Necromant. Op. tom. i. p. 313. through ignorance, when fortune ſuddenly ſnatches from them their (worldly) elegances and ornaments, take it very ill, as if deprived of ſome things that had been really their own, and not as delivering up what they had in uſe only for a time.——Ωσπερ οικειων τινων ϛερισκομενοι, και ουκ α προς ολιγον εχρησαντο αποδιδοντες.

Nihilne eſſe proprium cuiquam? Terent. Andr. act. iv. ſc. 3. at the beginning.

Upon which Donatus; Omne quod habemus aut mutuum eſt aut proprium. Ergo proprium perpetuum, ut Virgilius——propria hæc ſi dona fuiſſent.——Ergo nihil nobis proprium eſſe poteſt, quod enim non fuit nec eſſe quidem poteſt, aut quod eripi poteſt non eſt noſtrum; niſi illa quæ eripi non poſſunt, ut ſapientia, prudentia, juſtitia; quæ fortuna neque dare, neque eripeſe,

eripere, cuiquam poteſt. Et ſimul hoc ipſum et a re et perſona hic oſtendit: a re, nihilne eſſe proprium? a perſona; cuiquam, proprium, perpetuum, non temporale ac mutuum.

Terent. Varior. p. 102.

—— Cum ſciam

Nihil eſſe in vita proprium mortali datum.

Lucilius, ed. Douzæ, p. 397. where the note is, Nonius; proprium perpetuum.

In Cornelius Nepos, Vit. Thraſyb. end, we have——Parva munera diutina, locupletia non propria eſſe conſueverunt.

[In theſe paſſages, that is defined be be one's own, the poſſeſſion of which is perpetual.]

V. 14. And the Phariſees alſo, who were covetous (φιλαργυροι).

Τουτῳ γαρ μαλιϛα Γερμανοι πειθονται, φιλαργυροι τε ὀντες——By this (money), the Germans are the moſt eaſily perſuaded, being not a little covetous. Herodian, lib. vi. § 16.

And § 18. end, Παυ γουν αν η Αλεξανδρου βασιλεια ευδοκιμησεν εις το ολοκληρον, ει μη διαβεβλητο αυτῳ τα της μητρος εις φιλαργυριαν τε και μικρολογιαν. The reign of the emperor Alexander would have been completely glorious, had it not been for his mother's covetouſneſs and ſordid diſpoſition. Where we have the very word of this verſe to expreſs the temper ſpoken of, as well as in the paſſage the ſame grammatical conſtruction.

V. 21. And deſiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his ſores.

Compare Boyle's Nat. Philoſ. pa. ii. eſſ. v. cap. xi. p. 230.

V. 22. And it came to paſs, that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried.

Nullos,

—— Nullos, o nate, labores
Mors habuit noſtra, æthere odum pondere partu
Exolvor, miti dextra Cyllenia proles
Imperio Jovis Elyſias deduxit ad oras
Attribuitque pares ſedes, ubi magna moratur
Alcidæ genitrix, ubi ſacro munere Læda.

Sil. Italic. lib. xiii. towards the end.

V. 23. And in hell he lifted up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus, in his boſom.

Ερμης δε ψυχας Κυλληνιος εξεκαλειτο
Ανδρων μνησηρων. Εχε δε ραβδον μετα χερσιν
Καλην, χρυσειην, τη τ' ανδρων ομματα θελγει
Ων εθελει, τους δ' αυτε και υπνωοντας εγειρει.
Τη ρ' αγε κινησας, ται δε τριζουσαι επωντο.

Odyſſ. lib. xxiv. at the beginning.

And now Cyllenian Hermes ſummoned forth
The ſpirits of the ſuitors; waving wide
The golden wand of power to ſeal all eyes
In ſlumber, and to ope them wide again,
He drove them gibb'ring down into the place.

V. 24. That he may dip (βαψη) the tip of his finger.

——Ο δε πινων, ο δε βαπτων, ο δε εσθιων, τας ψυχας αφηκαν. Philoſtrat. in Vit. Sophiſt. ſub Scopelian. Op. p. 516.

Niſi enim gulæ deditos immoderata loquacitas raperet, dives ille, qui epulatus quotidie dicitur ſplendide, in lingua gravius non arderet, dicens, Pater Abraam, miſereri mei, et mitte Lazarum, ut intingat extremum digiti ſui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma: quibus profecto verbis oſtenditur, quia epulando quotidie crebrius in lingua peccaverat, qui totus ardens refrigerari ſe in lingua præcipue requirebat.

requirebat. Gregor. M. Paſtor. Curæ. par. iii. admon. xx. near the beginning.

[Suppoſing, that the language of Dives intimates, by the burning heat of the tongue, which required to be cooled, the immoderate loquacity and the vices of the tongue, the conſequence of faring ſumptuouſly, and being addicted to gluttony.]

Quia enim, ut diximus, inter epulas valde defluere loquacitas ſolet, ex pœna indicat culpam, cum eum, quem epulatum quotidie ſplendide veritas dixerat, in lingua plus ardere perhibebat. Hi qui chordarum harmoniam temperant, tanta hanc arte diſpenſant, ut plerumque cum una tangitur, longe alia, ac multis interjacentibus poſita, chorda, quatiatur; cumque iſta ſonitum reddit, illa, quæ in eodem cantu temperata eſt, aliis impercuſſis, tremit. Sic ergo in ſcriptura ſacra plerumque de virtutibus, ſic de vitiis agitur, ut dum loquendo aliud inſinuat, aliud tacendo innoteſcat. Nihil enim contra divitem de loquacitate memoratur, ſed, dum pœna in lingua dicitur, quæ in convivio inter alias gravior fuit culpa, monſtratur. Idem in Job chap. i. ver. 6.

[The purport of his remarks is; that as, according to his preceding obſervation, men are apt, over the luxuries of the table, to give a looſe to the licentiouſneſs of diſcourſe, ſo the nature of the puniſhment indicates the crime. A ſkilful muſician will ſo artfully manage the ſtrings of an inſtrument, as, by ſtriking one to cauſe another, at the diſtance of many intermediate chords, to vibrate. So the ſacred writers touch on the virtues and vices of men: they ſpecify one, and inſinuate praiſe or cenſure on another. Nothing is expreſſly ſaid of the rich man's loquacity; but as his torment is repreſented as ſeated in the tongue, it is ſhewn, in what particularly conſiſted this criminality at his ſumptuous and luxurious table.]

V. 25. Now he is comforted, and thou art tormented.

Τα πραγματα εις τεμπαλιν, ſays Lucian, in the perſon of Micyllus, repreſenting the ſtate of things in another world, as reverſing preſent things. Ap. Catapl. edit. Leedes, p. 53. ανεστραμμενα, &c. Vide not. on chap. vi. ver. 21—26.

V. 26. And beſide all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you cannot; neither can they paſs to us, that would come from thence.

——— Proxima rupes
Signa tenet magni; nec Cæſar colle minore
Caſtra lavat: medius dirimit tentoria gurges.
Explicat hinc tellus campos effuſa patentes
Vix oculo prendente modum, campoſque coercet
Cinga rapax, vetitus fluctus, et littora curſu
Oceani pepuliſſe ſuo: nam gurgite mixto
Qui præſtat terris, aufert tibi nomen Iberus.
Lucan. lib. iv. ad init.

V. 28. That he may teſtify (διαμαρτυρηται) unto them.

Διεπεμπετο (Αντιοχος) προς τον Αχαιον εγκαλων και ΔΙΑΜΑΡΤΥΡΟΜΕΝΟΣ πρωτον επι τω τετολμηκεναι διαδημα περιθεσθαι και βασιλεα χρηματιζειν. Polyb. lib. v.

Thus rendered by Valla; Legatos ad Achæum mittit queſtum primo quidem quod diadema aſſumere et ſe regem appellare auſus fuiſſet.

CHAP. XVII.

V. 4. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

Rogatus, ſays Capitolinus of the emperor Maximus, ſemper ignovit. He forgave as oft as he was aſked to do ſo.

V. 10

V. 10. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

Non enim Chriſtus dixit, Cum omnia paſſi fueritis dicite, Servi inutiles ſumus: ſed cum feceritis. Cardan. de Varietate, lib. xv. cap. lxxxi. p. 742.

[Chriſt does not direct, When you have ſuffered; but when ye have done all theſe things, ſay, "We are unprofitable ſervants."]

V. 20, 21. And when he was demanded of the Phariſees, when the kingdom of God ſhould come, he anſwered them and ſaid, The kingdom of God cometh not with obſervation, &c.

Neſcitis cupidi arcium
Regnum quo jaceat loco.
Regem non faciunt opes,
Non veſtis Tyriæ color,
Non frontis nota regiæ,
Non auro nitidæ trabes.
Rex eſt quia poſuit metus,
Et diri mala pectoris;
Quem non ambitio impotens,
Et nunquam ſtabilis favor
Vulgi præcipitis movet

Mens regnum bona poſſidet

Rex eſt qui metuit nihil,
Rex eſt quique cupit nihil.
Hoc regnum ſibi quiſque dat.

Senec. Thyeſt. act. ii. chor.

Quis non ita interpretabitur, says Tertullian, commenting upon this paſſage of the evangeliſt, adv. Marcion. lib. iv. cap. xxxv. intra vos eſt, id eſt in manu, in poteſtate veſtra, ſi audiatis, ſi faciatis Dei præceptum? quod ſi in præcepto eſt Dei regnum propone igitur contra, ſecundum noſtras antitheſes, Moyſen; et una ſententia eſt. Præceptum, inquit, excelſum non eſt, nec longe a te; non eſt in cœlo, ut dicas, quis aſcendet in cœlum et deponet nobis illud, et auditum illud faciemus? nec ultra mare eſt, ut dicas quis transfretabit et ſumet, illud nobis et auditum illud faciemus? prope te eſt verbum, in ore tuo, et in corde tuo, et in manibus tuis facere illud, hoc erit; non hinc, nec illic; ecce enim intra vos eſt regnum Dei.

V. 31, 32. In that day, he which ſhall be upon the houſe top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back, &c.

Cicero, in his firſt book of Divination, has the following ſtory from Silenus: Hannibalem, cum cepiſſet Saguntum, viſum eſſe in ſomnis a Jove in deorum concilium vocari: quo quum veniſſet, Jovem imperaviſſe, ut Italiæ bellum inferret, ducemque ei unum e concilio datum; quo illum utentem, cum exercitu progredi cœpiſſe, tum ei ducem illum præcepiſſe, ne reſpiceret; illum autem id diutius facere non potuiſſe, elatumque cupiditate reſpexiſſe; tum viſam belluam vaſtam et immanem, circumplicatam ſerpentibus, quacumque incederet, omnia arbuſta, virgulta, tecta pervertere: et eum admiratum quæſiſſe de Deo, quodnam illud eſſet tale monſtrum: et Deum reſpondiſſe, vaſtitatem eſſe Italiæ: præcepiſſeque, ut pergeret protinus; quid retro atque a tergo fieret, ne laboraret.

[The purport of which ſtory is; that Hannibal, when he had taken Saguntum, dreamed that he was invited by Jupiter to a council of the gods: that, on joining it, Jupiter commanded him to wage war againſt Italy, and aſſigned him a leader out of

of the aſſembly: that, availing himſelf of the ſervices of this leader, he began to march: when the guide commanded him not to look back: but that, when ſuch was the impetuoſity of inclination, he could no longer refrain from turning his eyes behind, there appeared a great and huge beaſt, encirçled with ſerpents, and throwing down the groves, trees, and houſes, where he went. Struck with admiration, he enquired what this monſter ſignified; and was told by the god, that it repreſented the deſolation of Italy, and was commanded immediately to proceed, without diſturbing himſelf at any thing that paſſed behind.]

V. 37. And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Whereſoever the body is, thither will the eagles be gathered together.

Dr. Clarke thinks, that this does not refer, as moſt imagine it to do, to the Roman eagles; but that it is a proverbial expreſſion, and amounts to thus much, that wherever circumſtances are alike, the event will be the ſame. See his Seventeen Sermons, No. ult.

At what time, ſays he, as a farther illuſtration, and in what place ſoever, the perſons to be judged ſhall be found endued with the like diverſity of qualifications, there alſo ſhall the impartial and unerring judgment of God, the ſearcher of hearts, diſtinguiſh them with the like diſtinction. Ibid.

Mihi cathedram Petri——et fidem apoſtolico ore laudatam cenſui conſulendam, inde nunc meæ animæ poſtulans cibum, unde olim Chriſti veſtimenta ſuſcepi. Neque vero tanta vaſtitas elementi liquentis, et interjacens longitudo terrarum, me a pretioſæ margaritæ potuit inquiſitione prohibere: ubicunque fuerit corpus, illic congregabuntur et aquilæ. Proſtigato a ſobole mala patrimonio, apud vos ſolos incorrupta patrum ſervatur hæreditas. Hieron. Damaſo Epiſt. lvii. tom. ii. p. 89.

[Quoting theſe words of Chriſt to expreſs the principle by which he was governed in his peregrinations over the vaſt ocean and intervening tracts of land, from Paleſtine to Rome, that he might find the pearl of great price: to learn the apoſtolic faith from the chair of Peter; ſeeking the food of his ſoul, where he had firſt aſſumed the veſtments of Chriſt; conceiving, that while a wicked offspring had waſted its patrimony, Rome alone had preſerved uncorrupted the inheritance of its fathers. "Where the body is," ſays he, "the eagles will be gathered together."]

CHAP. XVIII.

V. 2. Saying, There was in a city a judge, which feared not God, neither regarded man.

Wretched, cruel man, ſays Homer, Odyſſ. lib. xxi. ver. 28. who had no reverence either for the gods or for the ſocial table.

Σχετλιε, ουδε θεων οπιν ηδεσατ', ουδε τραπεζαν.

So lib. xxii. ver. 39, 40. The character is neither fearing the heavenly gods, nor any revenge from man.

Ουτε θεους δεισαντες οι ουρανον ευρυν εχουσιν,
Ουτε τιν' ανθρωπων νεμεσιν κατοπισθεν εθεσθε.

So ver. 414, 415. ſpeaking of the ſame wicked wretches, the pretended lovers of Penelope; they reſpected no mortal man, whether good or bad, that came near them.

Ουτινα γαρ τιεσκον επιχθονιων ανθρωπων,
Ου κακον, ουδε μεν εσθλον, οτις σφεας εισαφικοιτο.

And the very ſame deſcription, we have verbatim, lib. xxiii. ver. 65, 66.

So in Thucydides, lib. ii. it is part of the character given of the Athenians at the time of the plague, and as ariſing from its calamities, and a perverſe conſtruction of them, that they were not reſtrained either by the fear of the gods or by any human laws. Θεων δε φοβος, η ανθρωπων νομος, ουδ' εισαπειργε.

In

In the third book of the Thebais, towards the end, the character of Capaneus is,

—— Superum contemptor, et æqui
Impatiens.

A contemner of the gods, and of equity and juſtice impatient.

So in Quintilian, Declamat. ccclxxvii. a parricide muſt arrive at that pitch of wickedneſs through a long ſeries of vice, and through a cuſtomary and continued contempt both of gods and men.——Ad tantum nefas magna oportet ſerie parricida veniat et per hominum deorumque contemptum ad ultimum nefas conſcendat.

V. 10. Two men went up into the temple to pray: the one a Phariſee, and the other a publican.

Ut injuria non ſit aliquo loco pulſaſſe ignominioſum, injuria tamen eſt in templo pulſare.——Sane petulantia aliis locis mediocrem habet reprehenſionem. In templo vero, in quo verbis parcimus, in quo animos componimus, in quo tacitam etiam mentem noſtram cuſtodimus: pulſare velut in ſolitudine, velut in ſecreto quodam non eſt ferendum.——Reſpicere ad ictus tuos coegiſti patres fortaſſe qui vota faciebant tumultuoſa lite aliqua. Quintil. Declamat. No. cclxv. ed. Patiſſ.

V. 13. And the publican, ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

Στηθος δε πληξας, κραδιην ηνιπαπε μυθῳ.

Smiting upon his breaſt, he began to chide his heart. Odyſſ. lib. xx. ver. 17.

Pulſu vaſto tundite pectus;
Non ſum ſolito contenta ſono:
Hectora flemus. Senec. Troad. chor. ver. 111.

Beat with mighty ſtroke your breaſts, a common ſound will not content me: 'tis Hector loſt we now deplore.

Effuſas laniata comas, concuſſaque pectus
Verberibus crebis——
——— Sic mæſta profatur.
Lucan. lib. ii. ver. 335—337.

With diſhevelled hair, and ſmitten breaſt, 'twas thus ſhe ſpoke her grief.

—— —— Dolori
Indulget ſubito, motis ad pectora palmis.
Sil. Italic. lib. xii. not far from the beginning.

Smiting his breaſt, he indulged the ſudden grief.

Ac verbis non contentus optimus magiſter, ſays Calvin upon this parable, Inſtitut. lib. iii. cap. xii. § 7. in parabola, velut in tabula, legitimæ humilitatis imaginem nobis repræſentavit.

[Our excellent Lord, not ſatisfying himſelf with a verbal deſcription, has delineated, as it were on canvaſs, a picture of genuine humility.]

V. 14. I tell you, this man went down to his houſe juſtified rather than (ἤ) the other.

Aliquando ἤ pro μαλλον ἤ potius quam, ſays Scapula, citing, in proof, the following line from the firſt book of the Iliad:

Βουλομ' εγω λαον σουν εμμεναι ἤ απολεσθαι.

V. 27. And he ſaid, The things which are impoſſible with men, are poſſible with God.

Quoniam homines quidem, ſays Irenæus, commenting upon this verſe, lib. ii. cap. xi. de nihilo non poſſunt aliquid facere, ſed de materia ſubjacenti: Deus autem quam homines hoc primo melior, eo quod materiam fabricationis ſuæ, cum ante non eſſet, ipſe adinvenit.

[Man

[Man cannot make any thing out of nothing, but requires præexiſtent matter. God's power ſurpaſſes human in this, that he furniſhed, when they were not, the materials of his own work.]

CHAP. XIX.

V. 2. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

Zacchæus, etſi allophylus fortaſſe, tamen aliqua notitia ſcripturarum ex commercio judaico adflatus. Tertullian. adv. Marcion. lib. iv. cap. xxxvii.

[Zaccheus, though a foreigner probably, had, by his commerce with the jews, gained ſome knowledge of the ſcriptures.]

V. 3. Becauſe he was little of ſtature (μικρος ην).

Μικρος ων, is the expreſſion of Herodian in deſcribing the diminutive ſtature of the emperor Antoninus, brother of Geta. Lib. iv. § 16.

V. 4. And he ran before (και προσδραμων εμπροσθεν).

Xenophon has προπορευεσθε εμπροσθεν. Simili plane modo πλεοναζει adverbium εμπροσθεν, Luc. xix. 4. Hutchinſon in Xenoph. Inſtit. Cyr. lib. iv. p. 200. not. 1.

V. 21. For I feared thee, becauſe thou art an auſtere man (αυστηρος ει).

Polybius, lib. iv. cap. xxi. p. 404. as quoted by Dr. Chandler in his Signs of the Times, p. 5. note, has ηθων αυστηρια.

V. 22. And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow.

Thou canſt not deny that I intruſted thee with money, becauſe thou confeſſeſt that thou didſt keep it in a napkin.—Pierce's Sinner Impleaded, pa. ii. cap. ii. § 18. p. 275.

V. 27. But thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay them before me.

Slay their enmity. Compare Pſal. cx. 2. Epheſ. ii. 16.

V. 40. And he anſwered and ſaid unto them, I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.

Si omnis ſapientiæ Deum vere agnoſcemus authorem, nequaquam talia legerentur uſquam verba: Niſi a nobis didiciſſent, ne verbum quidem de evangelio facere poſſent. O bone vir, nunquam non tibi in manibus eſt evangelica hiſtoria, neque ſuccurrit illud verbum, Si hi tacuerint, lapides loquentur? Sane tui fuit ingenii, ut ſanam evangelii intelligentiam aſſequerere, tuque unus ex omnibus natus es, qui facere id poſſes: ita eſt, niſi tu fuiſſes, pro humani generis ſalute nihil erat ſpei reliquum; igitur tam præclaro in facinore reſtauratæ eccleſiæ Spiritus Sancti nullæ partes fuerint. Tibi ergo uni acceptum ferri oporteat; tibi omnis debeatur gloria. Quod ſi illud Dei opus fuit, ſi ejus contigit munere, ut veritatem aſpiceres; an non æque cuique alii aperire Deus oculos potuiſſet atque tibi? an ille forte tuo ingenii acumine indigebat? an tibi nequid debebat, pluſquam alii cuiquam? Quid eſt igitur quod dicas; Niſi a nobis didiciſſent, ne verbum quidem de evangelio poſſent facere? Acontii Stratagem. Satan. lib. v. p. 261, 262. edit. Oxon.

[If we will truly acknowledge God to be the author of all wiſdom, by no means will there ever be read ſuch words as theſe; "Unleſs you had learnt it from us, you could not explain a word of the goſpel." Good ſir, the goſpel hiſtory is always in your hands, and doth that declaration never occur

to

to you: "If these should hold their peace, the stones would immediately cry out?" It has been the felicity of thy genius to attain to a sound knowledge of the gospel: and you, of all men, are the only one that could do this: so it is; unless you had existed, there would have remained no hope of the salvation of the human race: therefore the Holy Spirit hath nothing to do in the glorious work of reforming the church: all should be ascribed to you only: to you is all the glory due. But if this work be of God, if it is by his gift, that you see the truth, could not God equally open the eyes of another as well as thine? Did he want thy penetration of mind? or was he more indebted to thee than to any other? Why is it then that you say, that they could not understand the gospel, unless they had learnt it from you?]

V. 41. And when he was come near, he beheld the city, and wept over it.

See the tender and loving affection which Socrates expresses towards the city of Athens, the place of his nativity. Apol. § 11. latter end, Sel. Dial. p. 25.——Εγω υμας, ω ανδρες Αθηναιοι, ασπαζομαι μεν και φιλω, &c.

V. 42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

But now they are hid from thine eyes.] In these words our Saviour does not go about to excuse the jews for their not knowing the things which belonged unto their peace: much less does he sarcastically triumph and insult over their ignorance; which was far from the spirit and holiness of Christ. No; in these words he doth inwardly bewail their stupidity, their supine ignorance from a careless neglect, their wilful and affected ignorance. The things of their peace were clearly set before their eyes; but they knew them not, they cared not to mind and consider them, nor to lay them to heart. They knew not

not the time of their viſitation, when the day ſpring from on high viſited them in a ſpecial and peculiar manner; but they were careleſs and ſtupid. Nay, they loved not the light; they ſhut their eyes, that in ſeeing they might not ſee with their eyes, and underſtand with their heart, and be converted. They hid their eyes, which phraſe implies diſregard and neglect: (as in Ezekiel xxii. They have hid their eyes from my ſabbaths. marg.) and it comes all to one to ſay; they have hid their eyes from the things of their peace, or the things of their peace are hid from their eyes: i. e. they take no notice of them they are not minded by them. So that nothing in thoſe words "but now they are hid from thine eyes" implies that Jeruſalem could not poſſibly know the things of their peace: but the ſenſe of the words is this; thou doſt not (alas!) underſtand, mind, and conſider, what is of ſo near concernment to thee, what belongs unto thy peace; thou art not ſenſible and apprehenſive of it; nor affected therewith. And becauſe the jews neglected the time of their gracious viſitation, becauſe they minded not the things of their peace, in this laſt ſolemn day (as alſo in former times) our bleſſed Saviour bewails this their great ſtupidity and blindneſs, and the ſad and doleful calamities which ſhould befal Jeruſalem thereupon: deſcribed in the two next verſes. Worthington on Chriſtian Love, cap. ii. ap. Select Diſcourſes, p. 248, 249.

V. 48. And could not find what they might do; for all the people were very attentive (εξεκρεματο).

Juſtin, the hiſtorian, ſpeaking of Alcibiades, lib. v. cap. iv. ſays, that upon his return from a ſignal victory, both by ſea and land, the eyes of the whole city (Athens), and their ſuſpended countenances, were turned upon him. In hunc oculos civitas univerſa, in hunc ſuſpenſa ora convertit.

Eunapius, p. 34. edit. Plautin. ſpeaking of Ædeſius the philoſopher as an hearer of Jamblichus, ſays, in the exact phraſeology of this verſe, Εξεκρεμαῖο των λογων. He hung upon

upon his words. And ib. p. 48. ſpeaking of Euſtathius, he ſays, that his hearers hung upon his words. Της φωνης εξεκρεμανΤο και των λογων. And again, p. 86. ſpeaking of the emperor Julian, as attending upon the inſtructions of the philoſopher Maximus, he ſays, that he hung upon the man, and imbibed with a moſt tenacious attention the whole compaſs of his philoſophy. ΣυνΤυχων δε εκει Μαξιμῳ, εξεκρεματο τε τῳ ανδρΦ, και απριξ της ολης σοφιας ειχετο.

CHAP. XX.

V. 27. Then came to him certain of the Sadducees, which deny (οι αντιλεγονΤες) that there is any reſurrection; and they aſked him.

Αντιλεγειν μη, &c.] Simili modo locutus eſt evangeliſta, οι αντιλεγονΤες αναςασιν μη ειναι. Luc. xx. 27. Hutchinſon in Xenoph. Cyrop. lib. ii. p. 100.

V. 36. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the reſurrection.

Lucian, in his Tyrannus, § 7. has ισοΘεος, as deſcriptive of the grandeur and magnificence of ſome ſtately monarch here below. Και μοι εδοκει τόΤε ισοΘεος τις ειναι.

Silius Italicus, ſpeaking of the felicity of the renowned heroes of antiquity in a future ſtate, has language very nearly parallel to that of the preſent verſe, when it characteriſes the poſſeſſors of this happineſs, as being like or equal to the angels of God.

Sed raptabat amor priſcos cognoſcere manes.
Nunc meritum ſæva Brutum immortale ſecuri
Nomen, nunc ſuperis æquantem laude Camillum.

But Hierocles, in ſpeaking upon the ſame ſubject, has the very word itſelf here uſed by the evangeliſt, and importing this. Τους ουν τοις Θειοις γενεσι συντεταγμενους ανΘρωπους

πους ΣΕΒΕΙΝ ο λογος παραινει τους ισοδαιμοϑας, και ισαγγελους, και τοις αγαυοις ηρωσιν ομοιους.

Grotius obſerves, that here, and often in ſcripture, by reſurrection, is to be underſtood an eternal and bleſſed life: ſpecifying as another inſtance Heb. xi. 35. Nam αναςασεως nomen hic vitam æternam ac beatam ſignificat: ut Heb. xi. 35. et alibi ſæpe. In loc.

CHAP. XXI.

V. 3. And he ſaid, Of a truth I ſay unto you, That this poor widow hath caſt in more than they all.

Simplicius, in his Commentary upon Epictetus, cap. xxxix. p. 231, 232. mentions the caſe of one, who being upon a journey with a friend, and both of them attacked by thieves, in endeavouring to repel the aſſault, killed his friend upon the ſpot. Upon which occaſion going to conſult the oracle, but afraid to enter the temple, the oracle thus addreſt him: The blood has not defiled thee: thou art purer than thou waſt before: thou haſt killed thy friend; but it was in endeavouring to defend him. From whence our philoſopher infers, that, if he was ſo far from being polluted by killing his friend, as to be even purer than he was before on that account, our actions are not to be judged of in point of moral worth by the event, but by the principle they procede from.

Εκτεινας σον εταιρον αμυνων, ου σε μιαινει
Αιμα φονου· συ πελεις καϑαρωτερος η παρος ησϑα.

V. 6. As for theſe things which ye behold (ταυτα α ϑεωρειτε).

Nota, Nominativus abſolute poſitus (præſertim ſi ſit cum aliquo accentu regio) ellipſin integri membri ſententiæ inducit, quæ commode poteſt ſuppleri per quod attinet; ut Deus, integra via ejus. H. e. quod Deum attinet; Ego, i. e. quod me attinet, &c. In N. T. Marc. ix. 23. Luc. xxi. 6. Acts vii.

vii. 40. Apoc. ii. 26. &c. et talem Nominativum Angli commode exprimunt per *and as for*. Bythner. Gram. ſub. Reg. cxxx. p. 29—31. ad Calc. Lyr. Prophetic.

V. 7. And they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign will there be when theſe things ſhall come to paſs?

Interrogatus a diſcipulis, quando eventura eſſent quæ interim de templi exitu eruperant, ordinem temporum, primo judaicorum uſque ad excidium Hieruſalem, dehinc communium, uſque ad concluſionem ſeculi, dirigit. Tertull. de Reſurrect. Carnis, cap. xxii. Op. p. 338.

[Being aſked, by the diſciples, when thoſe things, which had ſuddenly eſcaped from his lips, concerning the overthrow of the temple would happen, he ranges in order the different ſeaſons: firſt that of the events relative to the jews, even to the deſtruction of Jeruſalem; then of thoſe which concerned all men to the end of the world.]

V. 26. Men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken.

Trepidant, trepidant pectora magno
Perculſa metu, ne fatali
Cuncta ruina quaſſata labent,
Iterumque Deos homines que premat
Deforme chaos. Senec. Thyeſt. act. iv. chor.

V. 34. And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

With regard to theſe words, it is obſervable, that they are Chriſt's, therefore a fit ſubject for goſpel preaching; and, likewiſe,

wiſe, that they were ſpoken to his own diſciples: many times he ſpake to them and the multitude promiſcuouſly, but here to them alone, as appears from Matt. xxiv. 1. and Mark xiii. 3. So that this advice is not unſuitable for Chriſt's profeſſed diſciples. The beſt of chriſtians, therefore, ſhould think themſelves concerned in a diſcourſe againſt ſenſuality. Evans's Chriſtian Temper, vol. ii. ſer. v. p. 87, 88.

This text intimates to us, that thoſe, who think themſelves beſt fortified againſt theſe diſorders, or to have the leaſt temptation to them, may ſometimes be overtaken. Who could be imagined to have leſs occaſion for a caution againſt intemperance, than the diſciples of our Lord, who conſtantly followed their maſter; or whom ſhould we think leſs in danger of immoderate cares, than fiſhermen, who had little to care for but to ſet their nets in order. Id. ibid.

CHAP. XXII.

V. 15. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer,

Nimirum vervecina illum judaica delectaret? an ipſe erat, qui tanquam ovis ad victimam adduci habens, et tanquam ovis coram tondente ſic os non aperturus, figuram ſanguinis ſui ſalutaris implere concupiſcebat. Tertull. adv. Marcion. lib. iv. § 40.

[Did this jewiſh feſtival, on a ſlain lamb, ſo highly delight him? or, rather, did not he, as the perſon who was to be led like a ſheep to the ſlaughter, and as a ſheep before his ſhearers is dumb, was not to open his mouth, earneſtly deſire to fulfil the type of his ſalutary blood?]

V. 24. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

With a particular care we muſt watch againſt the workings of ſpiritual pride after a ſacrament. When our Lord Jeſus firſt inſtituted

inſtituted this ordinance, and made his diſciples partakers of it, they were ſo elevated with the honour of it, that, not content with being all thus great, a conteſt immediately aroſe among them, which of them ſhould be greateſt. And when St. Paul had been in the third heavens, he was in danger of being exalted above meaſure with the abundance of the revelations, 2 Cor. xii. 7. We have, therefore, cauſe to fear, leſt this dead fly ſpoil all our precious ointment; and to keep a very ſtrict and jealous eye upon our own hearts, that they be not lifted up with pride, leſt we fall into the condemnation of the devil. 1 Tim. iii. 6. Let us dread the firſt riſings of ſelf-conceit, and ſurpreſs them. For what have we that we have not received? and if we have received it, why then do we boaſt? 1 Cor. iv. 7. Henry on the Sacrament, cap. xii. p. 283.

V. 31, 32. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat.

Quo oſtenditur, utrumque apud Deum eſſe, et concuſſionem fidei et protectionem, cum utrumque ab eo petitur, concuſſio a diabolo, protectio a filio. Tertull. de Fuga, cap. ii.

[To intimate, that both the trial his faith would receive, and the protection he would need, was ſubject to the divine providence: as both are made the ſubjects of prayer, viz. the attack on his faith from Satan, and his ſecurity through the Son.]

This, according to Bellarmine's Expoſition, is, that Chriſt gave here to Simon Peter two privileges; one, that neither his faith ſhould fail, nor the faith of any of his ſucceſſors; the other, that neither he, nor any of his ſucceſſors, ſhould ever define any point, concerning faith or manners, erroneouſly, or contrary to the definition of a former pope; which is a ſtrange and very much ſtrained interpretation: but he that, with attention, readeth that chapter, ſhall find that there is no place in the whole ſcripture, that maketh more againſt the pope's authority than this very place. The prieſts and ſcribes ſeeking

to

to kill our Saviour at the paſſover, and Judas poſſeſſed with a reſolution to betray him, and the day of killing the paſſover being come, our Saviour celebrated the ſame with his apoſtles, which, he ſaid, 'till the kingdom of God was come, he would do no more; and withal, told them, that one of them was to betray him: hereupon they queſtioned which of them it ſhould be; and withal, (ſeeing the next paſſover their maſter would celebrate, ſhould be when he was king,) entered into a contention, who ſhould then be the greateſt man. Our Saviour, therefore, told them, that the kings of the nations had dominion over their ſubjects, and are called by a name (in Hebrew) that ſignifies bountiful; but I cannot be ſo to you: you muſt endeavour to ſerve one another: I ordain you a kingdom; but it is ſuch as my Father hath ordained me: a kingdom, which I am now to purchaſe with my blood, and not to poſſeſs 'till my ſecond coming; then ye ſhall eat and drink at my table, and ſit on thrones, judging the twelve tribes of Iſrael: and then addreſſing himſelf to St. Peter, he ſaith, Simon, Simon, Satan ſeeks, by ſuggeſting a preſent domination, to weaken your faith of the future; but I have prayed for thee, that thy faith ſhall not fail: thou, therefore, (note this) being converted, and underſtanding my kingdom, as of another world, confirm the ſame faith in thy brethren. To which St. Peter anſwered, (as one that no more expected any authority in this world,) Lord, I am ready to go with thee, not only to priſon, but to death. Whereby it is manifeſt, St. Peter had not only no juriſdiction given him in this world, but a charge to teach all the other apoſtles, that they alſo ſhould have none. And for the infallibility of St. Peter's ſentence, definitive in matter of faith, there is no more to be attributed to it out of this text, than that Peter ſhould continue in the belief of this point, namely, that Chriſt ſhould come again, and poſſeſs the kingdom at the day of judgment, which was not given by this text to all his ſucceſſors; for we ſee they claim it in the world that now is. Hobbes's Leviathan, pa. iii. cap. xlii. p. 304, 305.

V. 36.

V. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.

And what I pray for, is ſure to take place; and, therefore, in the latter part of the verſe, our Saviour ſpeaks of the thing prayed for, as an actual event. Such was his knowledge of the divine will and conformity to it.

Compare John xi. 42. 1 John iii. 22. v. 14, 15.

Petit——ſathanas te lædere tanquam invidens tibi de mea dilectione. Aquinas in loc.

[Satan wiſhes to hurt you, becauſe he envies you my affection.]

V. 36. Then he ſaid unto them, But now, he that hath a purſe, let him take it, and likewiſe his ſcrip; and he that hath no ſword, let him ſell his garment, and buy one.

There is another paſſage of our Saviour, ſays Mr. Edwards, on the Authority, Style, &c. of the Holy Scripture, vol. ii. chap. iv. p. 126. &c. having before mentioned Matt. xxvi. 45. and Mark vii. 9. as inſtances in the kind, which ſeems to me to be perfectly ironical, though commentators, generally, carry the ſenſe another way. But now, ſaith Chriſt, he that hath a purſe, let him take it, and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment, and buy one. Which is thought, by expoſitors, to be a plain and direct exhortation to the apoſtles to furniſh themſelves with money, proviſion, and ſwords. But this cannot be meant here, becauſe, firſt, Chriſt had declared againſt fighting; for he tells Pilate, (John xviii. 36.) that if his kingdom were of this world, then would his ſervants (i. e. his apoſtles and diſciples) fight, that he ſhould not be delivered to the jews. Swords then were to no purpoſe. Secondly, when they brought two ſwords to him, his anſwer is obſervable. If he had meant real ſwords, he would not have

ſaid that two of them were enough; for thoſe could ſerve but two men: they ſhould all of them be appointed with that ſort of weapons, and have ſtood on their guard. When, therefore, he ſays, It is enough; he doth as good as ſay, I do not mean carnal weapons: you miſtake me, as you have often done; and dream of a temporal kingdom of the Meſſias. Thirdly, it is evident, that Chriſt meant not ſwords, in the uſual ſignification of the word, becauſe, afterwards, he ſharply blamed Peter for making uſe of this weapon. Matt. xxvi. 52. It appears that he had no commiſſion from our Saviour to draw his ſword. I cannot, therefore, ſubſcribe to thoſe who interpret theſe words of our Lord in the direct and obvious ſenſe; but if we underſtand them to be ſpoken ironically, they are very intelligible, and are conſiſtent with what Chriſt ſays at other times. And let no man wonder that our bleſſed maſter uſes this ſort of ſtyle here; for I have ſhewed you before, in two undeniable inſtances, (Matt. xxvi. 45. Mark vii. 9.) that he made uſe of it, yea, even when he was approaching to death. As when he ſaid to his apoſtles, Sleep on, and take your reſt. And ſo he ſpeaks, after the ſame manner, here, upbraiding his apoſtles, who he knew were afraid of ſufferings, and had ſo often been talking of Chriſt's kingdom on earth, and of the proſperous times that were to accompany it. He now, in a ſarcaſtic way, chaſtiſes their fond and groundleſs conceit, and bids them go and buy ſwords, and lay in proviſions: if you are for a temporal reign, ſays he, then fight for it. You are ſpecially well ſkilled in your weapons without doubt; you are excellent ſwords-men. This I take to be the ſenſe of the words; and, truly, a man might gather it from that one paſſage before mentioned. It is enough, ſaid our Saviour to them, when they brought him a couple of ſwords. This itſelf is an ironic quiſs. It is as if he ſaid; This is brave armour indeed! now you are well appointed ſurely. You are like to defend me and yourſelves againſt all that come againſt us. Two ſwords amongſt you all, are a very great armoury. This plainly ſhews what our Saviour's meaning

ſing was, when he bid them buy ſwords. He handſomely checked them for their cowardice, and fear of ſuffering. But, yet, I will not deny that ſomething more may be included and compriſed in theſe words. He bids them make the beſt proviſion they can againſt the calamitous times that were coming. He exhorts them to be provided with ſpiritual weapons, faith, and patience, and the ſword of the ſpirit; yea, with the whole armour of God. This higher and ſpiritual meaning, may be contained in what Chriſt here uttereth. But, if you take the words as they ſound, and in the more direct and literal tendency of them, I do not ſee that they can be interpreted in a better way, than I have offered.

V. 42. Saying, Father, if thou be willing, remove this cup from me: nevertheleſs not my will, but thine, be done.

Ει, a particle of wiſhing, ſays Blackwall, and βουλει, in the Attic dialect, the ſame as βουλῃ.

Dubitat Stephanus, ſays Mr. Hutchinſon, in a note upon a paſſage in Xenophon's Cyropædia, (Ει γαρ γενοιτο, &c. lib. vi. p. 327.) utrum verba hæc optative an interrogative ſint ſumenda; utrum vulgata lectio ſervanda ſit, an η γαρ ejus in locum ſubſtituenda. Ipſe quidem locum recte ſe habere, et ει γαρ optantis eſſe cenſeo: ſimili plane modo eaſdem particulas adhibet Lucianus in Prometheo, p. 63. Ει γαρ γενοιτο ταυτα. Nec aliter Homerus, Odyſſ. lib. iii. ver. 205.

Αι γαρ εμοι τοσσηνδε θεοι δυναμιν παραθειεν
Τισασθαι, &c.

Ubi αι, ex mente Etymologic. M. pro ει ſignificante ειθε, utinam; atque ita ſi illud apud Virgilium ſumendum videtur:

Si nunc ſe nobis ille aureus arbore ramus
Oſtendat nemore in tanto——

Æn. lib. vi. ver. 187.

V. 44. And his ſweat was as it were great drops of blood falling down to the ground.

Ariſtotle expreſſly ſays, (de Part. Animal. lib. iii. cap. v. Op. tom. i. p. 617. E. edit. Lugd.) that bloody ſweats have happened to ſome. Ἤδη δέ τισιν ἱδρῶσαι συνέβη αἱματώδεις περιτλωμαῖι.——

Sic omnia membra.
Emiſere ſimul rutilum pro ſanguine virus.
Sanguis erant lacrymæ, quæcunque foramina novit
Humor, ab his largus manat cruora redundant,
Et patulæ nares ſudor rubet, omnia plenis
Membra fluunt venis: totum eſt pro vulnere corpus.
Lucan. lib. ix. ver. 812, &c.

Compare Boyle's Natural Philoſophy, ſecond part, eſſay v. chap. x. end, p. 225.

Οπως εἰδωμεν, ſays Juſtin Martyr upon this verſe, Apol. Secund. p. 361. bott. 362. top, ὁτι ὁ πατηρ τὸν ἑαυτὰ υἱὸν καὶ ἐν τοιούτοις πάθεσιν ἀληθῶς γεγονέναι δι' ἡμας βεβουλῆται, καὶ μη λεγωμεν, ὁτι ἐκεινῶ, τὰ Θεου υἱος ὢν, οὐκ ἀντελαμβανετο τῶν γινομένων καὶ συμβαινοντῶν αὐτῳ.

V. 65. And many other things blaſphemouſly ſpake they againſt him.

St. Luke, ſays Dr. Worthington, Self-reſignation, ſect. ii. cap. xiv. Select Diſcourſes, p. 152. having mentioned ſome of their reproaches, &c. cap. xxii. adds, ver. 65. And many other things blaſphemouſly ſpake they againſt him, implying that it was not poſſible to recount all thoſe jeers, ſcorns, reproaches, abuſes, and indignities, which they offered him.

CHAP. XXIII.

V. 28. But Jeſus turning unto them ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children.

In

In Plato's Phædo, or Parting Dialogue between Socrates and his Friends, § 66. they are expreſſly repreſented as not weeping for him, but for themſelves. Απεκλαιον εμαυτον· ε γαρ δη εκεινον γε, αλλα τη νεμαυτου τυχην, οιε ανδρα εταιρα εστερημενα ειην.

Eſt mihi jucunda in malis, et grata in dolore veſtra erga me voluntas, ſed eam, per deos immortales, quæſo, deponite, atque obliti ſalutis meæ, de vobis et de liberis veſtris cogitate. Cicer. in Catilin. iv. ſub init.

Your affection towards me, in my griefs and troubles, is highly pleaſing and acceptable; but I beſeech you, by the immortal gods, to lay it aſide, and regardleſs of my ſafety, think of nothing but that of yourſelves and your children.

—— Debitos gnato quidem
Compeſce fletus, mater Alcidæ inclyti,
Non eſt gemendus, nec gravi urgendus nece,
Virtute quiſquis abſtulit ſatis iter:
Æterna virtus Herculem fieri vetat,
Fortes vetat mærere, degeneres jubet.
Senec. Hercul. Œt. act v. ver. 1831, &c.

Jam parce, mater, queſtibus. Manes ſemel
Umbraſque vidi; quidquid in nobis tui
Mortale fuerat, ignis injectus tulit.
Paterna cœlo pars data eſt: flammis tua.
Proinde planctus pone, quos gnato paret
Genetrix inerti: luctus in turpes eat.
Virtus in aſtra tendit, in mortem timor.
Ibid. ver. 1963, &c.

Why weep ye for me, ſaid the dying emperor to his friends, and not, rather, on the account of the peſtilence and common mortality.——Ad amicos dixit. Quid me fletus, et non magis de peſtilentia et communi morte cogitatis? Capitolin. Antonin. Philoſoph. Auguſt. Script. p. 34.

V. 34. Then ſaid Jeſus, Father, forgive them; for they know not what they do. And they parted his raiment, and caſt lots.

Thus fulfilling, ſays Dr. Sacheverell, in his Sermon upon theſe words, p. 8. that remarkable prophecy of him, Iſa. liii. 12. When the præceptor of Tigranes is about to ſuffer death unjuſtly, it is thus he expreſſes himſelf: O Tigranes! be not angry with your father for putting me to death, for he does not do it out of malevolence, but ignorance: and the crimes that men commit through ignorance, I look upon as being involuntary.

Μη τι συ, ω Τιγρανη, οτι αποκτινει με, χαλεπηνης τω πατρι· ε γαρ κακονοια τινι τουτο ποιει, αλλ' αγνοια· οσσα δε αγνοια ανθρωποι εξαμαρτανουσι, παντα ακεσια ταυτ' εγωγε νομιζω. Cyropæd. lib. iii. p. 145. edit. Hutchinſ.

V. 38. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Upon the death of the emperor Gordian, the ſoldiers raiſed a ſepulchral monument to his memory; adding, ſays the hiſtorian, a title, or inſcription, in Greek, and Latin, and Perſic, and Jewiſh, and Ægyptian letters. Gordiano ſepulcrum milites——fecerunt——titulum hujuſcemodi addentes, et Græcis, et Latinis, et Perſicis, et Judaicis, et Ægyptiacis literis ut ab omnibus legeretur. Divo Gordiano, &c. Jub. Capitolin. Gordian. Tert. ap. Auguſt. Scriptor. p. 165. Pariſ.

V. 40—42. But the other anſwering rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? &c.

The good thief, ſays Dr. Sibbes, in his Soul's Conflict, p. 123. in the midſt of his pangs, laboured to gain his fellow, and to ſave his own ſoul, and to glorify Chriſt.

Mr.

Mr. Stennet well obſerves, Serm. vol. iii. p. 223, 224. that the fortieth and forty-firſt verſes are a ſtrong teſtimony of the good diſpoſition of this penitent thief, and a ſpecimen of his good works. Here was, ſays he, love to Chriſt, in that he could not bear to hear him affronted, even in the midſt of his (own) torments. And here is true repentance: we indeed ſuffer juſtly.

The ſeventh (text), ſays Mr. Hobbes, ſpeaking of thoſe alledged by Cardin. Bellarmine in favour of purgatory, is Luke xxiii. 42. Lord, remember me, when thou comeſt into thy kingdom. Therefore, ſays he, there is remiſſion of ſins after this life; but the conſequence is not good. Our Saviour then forgave him, and at his coming again in glory, will remember to raiſe him again to life eternal.

V. 56. And they returned, and prepared ſpices and ointments; and reſted the ſabbath day according to the commandment.

Unguenta et caſias, et olentem funera myrrham.
Thuraque de medio ſemicremata rogo
Et quæ de ſtygio rapuiſti cinnama lecto,
Improbe de turpi, Zoile, redde ſinu.

Martial. lib. xi. ep. lv.

CHAP. XXIV.

V. 18. And the one of them, whoſe name was Cleopas, anſwering ſaid unto him, Art thou only a ſtranger in Jeruſalem, and hadſt not known the things which are come to paſs there in theſe days?

Alium, dum tam ſtudioſe tacuit, ut quidam dicunt, quid niſi ſeipſum fuiſſe monſtravit. Gregor. Magn. Præfat. in Expoſit. Beati. Job. cap. ii.

V. 19. And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God and all the people.

Homer has

——Βασιλῆϊ γαρ ανδρι εοικε. Iliad, lib. iii. ver. 170.

In the beginning of the table of Cebes, the ſtranger is thus deſcribed; A man of great prudence, and extraordinary wiſdom, who exhibited, both in word and deed, the Pythagorean or Parmenidean life and manners. Ανηρ εμφρων, και δεινος περι σοφιαν, λογῳ δε και εργῳ Πυθαγορειον τινα και Παρμενιδειον εζηλωκως βιον.

V. 32. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

O the wiſdom of God! who has ſo well ſuited his word to the purpoſe he deſigned it! It is a net fitted to catch fiſhes of all ſorts and ſtations, jews, gentiles, bond, free, high, low, young, old: there is not more variety in art and nature, than there is, with unſpeakable art, adumbrated in the holy ſcriptures, that God might reprove the vanity of all reliances on, and all adunations with any thing, which ſeems to ſtand in competition with his word, for our belief and delight. There is no art, no figures, no choice of thoſe rhetorical flowers, which ſurpriſe mortal curioſity into a pleaſing vaſſalage, and make it ſelo de ſe, but is here amply matched, if we were not deaf when this voice of the charmer approacheth us, if we would not ſhut our eyes againſt the light that would enlighten us, and make us ſee the mercy of God, conducting his church to heaven by thoſe waters of the ſanctuary, which are pleaſant and ſatiating, and which make the ſoul never to thirſt after the wiſdom of the world, becauſe it is enmity againſt God. Tell me, thou who art the moſt critic and curious wit, who deeply

ſinkeſt

ſinkeſt down thy plummet to ſound the coaſt of knowledge with greateſt care and ſolideſt ſcruple, where have thine elixerated brains been more nobly ſatiated in Plato, Tully, Seneca, Plutarch, Ariſtotle, than they might have been in hiſtory, philoſophy, morals, ethicks, logicks, politicks, rhetoricks, and poeſies, of the prophets, apoſtles, and holy pen-men? What more variety, verity, eloquence, rare extaſies of devotion and holy language, in all that vaſt continent of books which men have, in all ages and arts, written, than in that little ſpot and jewel of divine writ? It is beyond any man's power to inſtance any one directory, that may or hath conveyed that light to the church, by which we may infallibly walk, and by it be conducted to the light that is eternal, as the book of God doth. Waterhouſe's Apology for Learning, p. 117, 118.

V. 47. And that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem.

Here, Dr. Groſvenor, on the Temper of Jeſus, has the following reflexions. It was promiſed to them firſt, would have looked ill if they had not had it firſt, would have given reaſon to ſuſpect that the apoſtles durſt not appear at Jeruſalem, for his reſurrection was there denied; it was foretold that the goſpel ſhould begin there. Micah iv. 2. Iſa. xxviii. 16, &c. For ſtanding inſtance of mercy, look upon Jeruſalem, and tell the devil he lies, when he ſays, there is no hope.

JOHN.

CHAP. I.

V. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

Οι γαρ εν αρχη περι των φονικων εγκαλεσαντες, και βουληθεντες μετα λογου, και μη μετα βιας, διαλυσασθαι τα προς αλλη-

αλληλους, εν τοις νομοις τοις ημετεροις τας κρισεις εποιησαντο περι τουτων. Iſocrat. Panegyr. Op. ed. Steph. p. 48.

They who in the beginning, &c.

Primum ſcilicet omnium ſermo. In principio erat ſermo; in quo principio prolatus a patre eſt. Cæterum pater non habens initium, ut a nullo prolatus, ut innatus, non poteſt videri. Tertullian. adv. Praxeam. cap. xix. Op. p. 511. B.

In this ſenſe it is, that St. John the evangeliſt, and, I think, St. John only, calleth our Saviour himſelf, as in the fleſh, the word of God; (as John i. 14.) the word was made fleſh: that is to ſay, the word or promiſe that Chriſt ſhould come into the world: who in the beginning was with God; that is to ſay it was in the purpoſe of God the Father, to ſend God the Son into the world, to enlighten men in the way of eternal life; but it was not 'till then put in execution, and actually incarnate: ſo that our Saviour is there called the word, not becauſe he was the promiſe, but the thing promiſed. They, that taking occaſion from this place, do commonly call him the verb of God, do but render the text more obſcure: they might as well term him the noun of God, for, as by noun, ſo alſo by verb, men underſtand nothing but a part of ſpeech, a voice, or ſound that neither affirms, nor denies, nor commands, nor promiſeth, nor is any ſubſtance corporeal or ſpiritual, and therefore it cannot be ſaid to be either God or man; whereas our Saviour is both: and this word, which St. John, in his goſpel, ſaith was with God, is (in his firſt epiſtle, ver. 1.) called the word of life, and (ver 2.) the eternal life, which was with the Father; ſo that he can be in no other ſenſe called the word, than in that wherein he is called eternal life; that is, he that hath procured us eternal life, by his coming in the fleſh. So alſo (Apocalypſe xix. 13.) the apoſtle, ſpeaking of Chriſt, clothed in a garment dipt in blood, ſaith, His name is the word of God; which is to be underſtood as if he ſaid his name had been, He that was come according to the purpoſe of God from the beginning, and according to his word and promiſes delivered by

by the prophets. So that there is nothing here of the incarnation of a word, but of the incarnation of God the Son; therefore called the word, becauſe his incarnation was the performance of the promiſe; in like manner as the Holy Ghoſt is called the promiſe. (Acts i. 4. Luke xxiv. 49.) Leviathan, pa. iii. cap. xxxvi. p. 223, 224.

Deum te igitur ſcito eſſe; ſiquidem Deus eſt, qui viget, qui ſentit, qui meminit, qui providet, qui tam regit et moderatur, et movet id corpus, cui præpoſitus eſt, quam hunc mundum ille princeps Deus, et ut mundum ex quadam parte mortalem ipſe Deus æternus: ſic fragile corpus animus ſempitermus mobet. Somnium Scip. § 8.

[Know then that you are a God; ſince he may be ſaid to poſſeſs divinity, who has life, intelligence, memory, and foreſight, in himſelf; and who rules, governs, and moves, the body allotted him, as the ſupreme God does the univerſe: and as God who is eternal, gives motion to the world, which is part mortal; ſo the immortal ſoul moves the body, that is ſubject to corruption.]

In this allegory, (viz. the philoſopher's cave) and in the explication of it, Plato has often occaſion to uſe the high metaphorical expreſſion of the ſouls approaching, aſcending and returning to the TO ON. It is from ſuch figurative expreſſions as theſe, that the writer of the divine legation imagines he can prove the ancient philoſophers could not believe the immortality of the ſoul in its diſtinct and peculiar exiſtence; "becauſe," ſays he, "they held it was part of God, diſcerped from him, "and to be reſolved again into him." He gives, at ſome length, the words of the philoſophers on this head; and adds, that Plato, without any DETOUR, frequently calls the ſoul God, and part of God, νουν αει Θεον· where, by the by, it is obſervable, the Greek words are wrong tranſlated; they mean only the ſoul is A GOD: this appellation Plato gives, as we have ſeen in the former ſection, to ſpirits, which he expreſſly

ſays

ſays were created by the ſupreme God.——To ſupport Mr. W——'s tranſlation, the Greek ſhould have been ΤΟΝ ΘΕΟΝ. Geddes' Compoſition of the Ancients, ſect. 12. p. 242.

V. 2. The ſame was in the beginning with God.

Παντα δε οσα ηδη τελεια γενᾳ· το δε αει τελειον, αει και αϊδιον γενᾳ· και ελατ[ον δε εαυτου γενᾳ. Plotin. Ennead. v· lib. i. cap. vi. p. 487. E.

V. 3. All things were made by him; and without him was not any thing made that was made.

——Αι περι τον δημιουρ[ον ταξεις, καθ' ας και παραλ[ς τα παντα——Proclus in Plat. Theol. lib. v. cap. xxxix. third paragraph, p. 332.

Νοειτε——και οτι γεγενησθαι υπο τε πατρ[ς τουτο το γενημα προ παντων απλως των κτισματων ο λο[ος (viz. Prov. viii. 21—25.) εδηλου· και το γεννωμενον του γεννωντος αριθμῳ ετερον ε[ι πας ο[ισιν ομολο[ησειε. Juſtin Martyr. Dial. Secund. p. 414.

To this effect; that the being here ſpoken of, was begotten of the Father, abſolutely before all creation; and that every one will acknowledge, that the being begotten, muſt be numerically diſtinct from the being begetting.

Believing, ſays Irenæus, lib. iii. cap. iv. (ſpeaking of thoſe whom he ſuppoſed to be poſſeſſed of the true knowledge of the goſpel) in one God, the maker of heaven and earth, and of all things that are in them, by his Son Jeſus Chriſt; who, out of the prodigious love he bore to his own formation, ſubmitted to born of the Virgin Mary.——In unum Deum credentes fabricatorem cœli et terræ et omnium quæ in eis ſunt per Chriſtum Jeſum Dei Filium. Qui propter eminentiſſimam erga figmentum ſuum dilectionem, eam quæ eſſet ex virgine generationem ſuſtinuit.

And ibid. cap. viii. his language is; Quoniam enim ſive angeli, ſive archangeli, ſive throni, ſive dominationes, ab eo qui

qui ſuper omnes eſt Deus, et conſtituta ſunt et facta per verbum ejus, Joannes quidem ſic ſignificavit: cum enim dixiſſet de verbo Dei, quoniam erat in Patre, adjecit omnia per eum facta ſunt, et ſine eo factum eſt nihil.

Now that whether we ſpeak of angels, or of archangels, or of thrones, or of dominions, that all theſe were conſtituted and made by him, who is God over all; through his word, John, truly, has thus ſignified; for, when he had ſaid concerning the word of God, that he was in the Father, he hath added, All things were made by him; and without him was not any thing made that was made.

V. 4. In him was life; and the life was the light of men.

Ην ουν η μεν ζωη δυναμις πασα, η δε ορατις η εκειθεν δυναμις παντων——και νους δε γινεται προς ψυχην, ωτω φως εις αυτην ως εκεινω εις νουν· και οταν ουτος οριζη την ψυχην, λογικην ποιει. Plotin. Enn. vi. lib. vii. cap. xvii. p. 710. E. F.

The life, then, is univerſal power; and the ſeeing or viſion ariſing from it, is the power of all:——And mind, or intellect, is light to the ſoul, in the ſame manner as that other mind, or intellect, is to it; and, when it gives the ſoul its determinate form and nature, it makes it rational.

Very much agreeing with this philoſopher is the author of a Method for Private Devotion, in his comment upon the preſent verſe, as occurring in that work, pa. iii. chap. iii. p. 131, 132. Then, ſays he, it follows in him was life. It is very likely that the meaning hereof, is thus much: he is the fountain of life: he made as well the things which live, as thoſe which do not: he communicated life to all living. And the life was the light of men: it is very likely that life here, is to be underſtood of that natural life, which all men whatſoever live. For he ſpeaks of Chriſt as the creator of all living. Now whereas it is ſaid, that this life is the light of men; or, that that life, which men do partake of from God, is light: haply the meaning

ing hereof may be, that the life, which the Creator gave to man, was a more lightſome (that is, a more intelligent) life, than what the reſt of living creatures here below partake of, to wit a rational life.

V. 5. And the light ſhineth in darkneſs; and the darkneſs comprehended it not.

Nam etſi aliquid intelligentiæ et judicii reſiduum manet una cum voluntate, neque tamen mentem integram et ſanam dicemus, quæ et debilis eſt et multis tenebris immerſa, et pravitas voluntatis plus ſatis nota eſt. Quum ergo ratio, qua diſcernit homo inter bonum et malum, qua intelligit et judicat, naturale donum ſit, non potuit in totum deleri, ſed partim debilitata, partim vitiata fuit, ut deformes ruinæ appareant. Hoc ſenſu dicit Johannes, lucem adhuc in tenebris lucere, ſed a tenebris non comprehendi; quibus verbis utrumque clare exprimitur, in perverſa et degenere hominis natura micare adhuc ſcintillas, quæ oſtendant rationale eſſe animal et a brutis differre, quia intelligentia præditum ſit, et tamen hanc lucem multa ignorantiæ denſitate ſuffocari, ut efficaciter emergere nequeat. Calvin. Inſtit. lib. ii. cap. ii. § 12.

[Though there may exiſt with the will ſome remains of intelligence and judgment, yet we ſhould not pronounce the mind, that is enfeebled and involved in darkneſs, and whoſe will is evidently depraved, ſound and uncorrupt. Reaſon, by which power man diſtinguiſhes between good and evil, perceives and judges, being a natural gift, cannot be wholly deſtroyed; but uncomely ruins, ſhow its weakneſs and degeneracy. In this view, John ſays; "The light ſhined in the "darkneſs; but the darkneſs comprehended it not." By theſe words it is clearly expreſſed, that, as man is endowed with underſtanding, ſparks of intelligence, which evince his ſuperiority to the brutes, ſhine out even in his corrupt and degenerate ſtate: but the light, ſtifled and ſuppreſſed by groſs ignorance, cannot effectually blaze out, and diſplay its full luſtre.]

V. 6.

V. 6. There was a man ſent from God.

Epictetus, Diſſ. lib. iv. cap. viii. p. 410. introduces the cynic philoſopher as thus addreſſing himſelf to mankind: I am adorned with a ſceptre and diadem from Jove; that you might underſtand that you are not ſeeking happineſs where it is, but where it is not. Behold, I am ſent to you an example from God.——Ιδου εἰω υμιν παραδειγμα υπο του Θεου απεςαλμαι, μητε κτησιν εχων, &c.

V. 8. He was not that Light, but was ſent to bear witneſs of that Light.

At negat Epicurus (hoc enim veſtrum lumen eſt) quemquam qui honeſte, &c. Cicer. de Finib. lib. ii. § 22.

V. 9. That was the true Light, which lighteth every man that cometh into the world.

Vide Plotinus, as quoted above, ver. 4.

Plato calls heaven the true light. Το αληθινον φως. Phæd. § 58. p. 292.

V. 11. He came unto his own, and his own received him not.

They that were neareſt to him, ſays archbiſhop Leighton, referring to this verſe, in his Ten Sermons, No. v. ap. Select Works, p. 485. in natural relation and intereſt, yet refuſed him for the moſt part, and attained not this bleſſed ſpiritual intereſt in him unto life.

V. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

We have the word εξουσιαν, in the ſame ſenſe as here, in Plato's Crito, § 13. p. 146.——Τῳ εξουσιαν πεποιηκεναι των Αθηναιων τῳ βουλομενῳ.

So Cyropæd. lib. vi. p. 355. Ενεδρευειν ημιν εξουσια εςαι.

In

In Plutarch, we have, Ουτω ζωφρονως κατεκοσμησας τον οικον, εν καιρῳ πολλην ακοσμιας εξουσιαν διδοντι. Ad uxor. ſu. Op. Moral. p. 541.

——— Gratiam habeo tibi.
Quom copiam iſtam mihi et poteſtatem facis
Ut ego ad parentes hunc remittam nuncium.
Qui me quid rerum hic agitem et quid fieri velim,
Patri meo ordine omnem rem illuc perferat.
Plaut. Capteir. act. ii. ſc. 3.

Cujus rei cognoſcendæ faciam vobis ſuo tempore poteſtatem. Cicer. in Verr. lib. i.

Itaque nullo in oppido conſiſtendi; ei poteſtas fuit. Nemo ex tot hoſpitibus inventus eſt, qui non contagionem adſpectus fugeret. Pro Cluenti.

Etruriam per Marſos, ac Sabinos petituri, ſi Martius dimicandi poteſtatem non faciat. Liv. lib. ix. § 38.

And lib. xxi. Annibal——in conſpectu hoſtium acie directa poteſtatem pugnæ fecit.

V. 13. Which were born, not of blood.

Εξ αιματος is Homer's phraſe for corporeal deſcent.

Τοιων γαρ πατερων εξ αιματος εκλεαατε,
Ουτε βαθυκληρων, ουτ' ασπετα μηλα νεμοντων.
Epigr. ult.

From blood of parents you are ſprung;
Who no deep purſes had, or ſheep in mighty throng.

Μηδεν εστι μηδε των εσχαλων, ο μη δυναμιν εις το γενναν εχει· εκεινα δε νυν λεκτεον, ως εστειδη εν τοις γεννωμενοις ουκ εστι προς το ανω, αλλα προς το καλω χωρειν. Plotinus, Enn. v. lib. iii. cap. xvi. begin.

The meaneſt order of beings have a power of communicating their ſpecies; but it is to be obſerved, of all merely outward and bodily productions, that they tend only to the things that are below, and not to thoſe things that are above.

V. 15.

V. 15. John bare witneſs of him, and cried.

Μαρτυρει and κεκραγεν, as here connected, are juſtified by Blackwall from Thucydides, Plato, and Demoſthenes. Vide Sacred Claſſics, p. 108.

The præter-imperfect tenſe likewiſe, he ſays, referring to this verſe, for the preſent, is rare, but claſſical: alledging Xenoph. Cyropæd. in proof.

V. 16. And of his fulneſs have all we received, and grace for grace.

Πας Θεος αφ' εαυτου της οικειας ενεργειας αρχεται. Την γαρ ιδιοτητα της εις τα δευτερα παρουσιας εν εαυτῳ πρωτον επιδεικνυσι. Διοτι δη και τοις αλλοις εαυτου μεταδιδωσι κατα το υπερπληρες εαυτε. Procli Inſtitut. Theol. cap. cxxxi.

To this effect; every divine being, firſt conſcious of his own innate energy, becomes preſent, and communicates himſelf to other natures, out of his own exuberant fulneſs.

And again, cap. cxl. Εαν ουν τι των περι γην επιτηδειον η μετεχειν, και τετῳ παρεισι, και παντα πεπληρωκασιν εαυτων·——

If there be any thing about the earth, that has in it an aptitude for ſuch a participation, to that they (the divine powers, πασαι των θειων αι δυναμεις,) are preſent, and fill all with themſelves.

Valet etiam idem quod ſuper Joh. i. 16. χαριν αντι χαριτος gratiam ſuper gratiam, hoc eſt, gratiam cumulatam auctiorem. Paſor. ſub. voc. αντι.

Underſtanding by grace for grace, accumulated, encreaſed grace, grace upon grace.

After Ap. Claudius and Ti. Genutius had been nominated to the conſulſhip, but before they could enter upon it, the form of government was changed to a decemvirate, and they choſen to be of the number; which Livy expreſſes by pro honore honos redditus. One honour conferred, inſtead of another taken away. Lib. iii. § 33. tom. i. p. 171.

Says Abelux to Boſtar, ibid. lib. xxii. § 22. I will undertake to conduct the hoſtages home, that I may aſſiſt my own counſel by my own endeavours; and to a thing grateful in itſelf, add as much grace as poſſible. Miniſterium reſtituendorum domos obſidum mihimet depoſco ipſe, ut opera quoque impenſa conſilium adjuvem meum et rei ſuapte natura gratæ, quantam inſuper gratiam poſſim adjiciam.

Upon this and the following verſe, I have ſomewhere met with the following comment: Pro legis gratia, quæ præteriit, gratiam evangelii accepimus permanentem, et pro umbris et imaginibus veteris inſtrumenti gratia, et veritas per Chriſtum facta eſt.

For the grace of the law, which is paſt, we receive the permanent grace of the goſpel: and for the ſhadows and images of the Old Teſtament, we have grace and truth held out to us by Chriſt.

V. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him.

Igitur ſi neque Moyſes vidit Deum, nec Helias, nec Ezechiel, qui multa de cœleſtibus viderunt; quæ autem ab his videbantur erant ſimilitudines claritatis Domini, et prophetiæ futurorum, manifeſtum eſt quoniam Pater quidem inviſibilis; de quo et Dominus dixit, Deum nemo vidit unquam. Verbum autem ejus, quemadmodum volebat ipſe, et ad utilitatem videntium, claritatem monſtrabat patris, et diſpoſitiones exponebat, quemadmodum et Dominus dixit: Unigenitus Deus, qui eſt in ſinu patris, ipſe enarravit. Irenæus, lib. iv. cap. xxxvii. p. 335.

[If neither Moſes, nor Elias, nor Ezekiel, who ſaw many heavenly ſcenes, had ſeen God; but the views diſplayed to their ſight were only reſemblances of the divine brightneſs, and prophecies of future things; it is evident, that the Father, of whom our Lord ſaith, "No man hath ſeen God at any time,"

" time," is invisible. But his word, according to his will, hath shewn the brightness of the Father, for the benefit of beholders, and revealed his designs: as our Lord said, " The " only begotten Son, who is in the bosom of the Father, he " hath declared him."]

Plato, in the tenth book of his Laws, ap. Select. Dialog. § 11. p. 211. expresses himself to this effect; That, if we think the sovereign mind can be sufficiently discerned and known by merely mortal eyes, we shall be like men, who, by gazing directly at the sun, turn noon into darkness; but that we may much more safely see him in his image.——Προς δε εικονα τε ερωτωμενου βλεποντας ασφαλεστερον οραν.

V. 20. And he confessed, and denied not; but confessed, I am not the Christ.

Go and tell this, and conceal it not, is the language of Homer. Odyss. lib. xviii. ver. 170.

Αλλ' ιθι, και σφι παιδι επος φαο, μηδ' επικευθε.

So in the first verse of his hymn to Apollo, I will remember, and not forget. Compare Isa. iii. 9.

Μνησομαι ουδε λαθωμαι Απολλωνος εκατοιο.

So in that to Mercury, ver. 243. He knew and was not ignorant of.

Γνω δ' ουδ' πγνοιησε Διος και Λητυς υιος.

V. 32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Περι των κατα το πνευμα το αγιον εν ειδει περιστερας. So Origen. contra Celsum, lib. i. p. 38.

V. 47. Jesus saw Nathanael coming to him, and saith unto him, Behold an Israelite indeed, in whom is no guile!

Si quis erit raros inter numerandus amicos,
Quales priſca fides famaque novit avos:
Si quis Cecropiæ madidus, Latiæque, Minervæ,
Artibus et vera ſimplicitate bonus:
Si quis erit recti cuſtos, imitator honeſti,
Et nihil arcano qui rogat ore deos:
Si quis erit magnæ ſubnixus robore mentis:
Diſperream, ſi non hic Decianus erit.

Martial, lib. i. epig. xcvi.

CHAP. II.

V. 2. And both Jeſus was called, and his diſciples, to the marriage.

Men invite their relations, ſays Ariſtotle, Ethic. Nicom. lib. ix. cap. ii. p. 392. when they have a wedding in their family, theſe being of the ſame common ſtock, and having a common intereſt in the tranſaction. Εις γαμους μεν γαρ καλουσι τους συγγενεις· τουτοις γαρ κοινον το γενος, και αι περι τουτο δη πραξεις.

V. 4. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Says Antenor to Helen, reſpectfully addreſſing her,

Ω γυναι, η μαλα τουτο επος νημερτες εειπες.

O woman! what you have been ſaying is moſt exactly true.

Ω γυναι, O woman! is the language of Auguſtus to Livia, in Dion. Caſſ. lib. lv. p. 557, 558.

Τι ημιν και σοι, ανθρωπε; Τι ημοι και σοι, ανθρωπε; What have we to do with thee, man? What have I to do with thee, man? Epictet. lib. ii. cap. xix. p. 229.

V. 9. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was; (but the ſervants which drew the water knew;) the governor of the feaſt called the bridegroom.

Vinum

Vinum tædio venire his qui ex Clitorio lacu biberint (ſcil. Varro tradit). Plin. Nat. Hiſt. lib. xxxi. cap. ii. p. 262. tom. iii.

Mutianus (tradit) Andri e fonte Liberi patris ſtatis diebus ſeptenis ejus Dei vinum fluere, ſi auferatur e conſpectu templi, ſapore in aquam tranſeunte. Ibid.

Upon which paſſage, Voſſius de Idolol. lib. ii. cap. lxxvii. has the following remark: Omnino ſacerdotum vel figmentum vel fraus erat; niſi concurriſſe malis dæmonum impoſturam. Nolim diffiteri aquarum aliquas vineum habere ſaporem, etiam mentem tentare ac pervertere. Sed fidem non meretur, ſic natura eſſe comparatum, ut hoc ſtatis fiat diebus ſeptenis Libero ſacris; nequidem ſi inde effugium pares, non Liberi hoc virtute contigiſſe, ſed gentiles propterea dies illos Libero ſacraſſe.

[Varro relates, that they who drank from a certain lake near Clitor, ever afterwards loathed wine. Pliny, on the authority of the conſul Mutian, reports, that from the fountain of Bacchus, in the iſle of Andros, wine flowed every ſeventh day; which, if it was carried out of the temple, taſted like water. Voſſius imputes this to the tricks and frauds of the prieſts, aſſiſted, perhaps, by evil dæmons. That ſome waters might have a vinous taſte, and an intoxicating quality, he does not doubt: but it is wholly unnatural and incredible, that this ſhould happen only on certain days conſecrated to Bacchus. Nor is this to be admitted, though it ſhould be ſuppoſed, that this phænomenon was not owing to the power of Bacchus; but that the heathens, on account of it, dedicated thoſe days to him.]

——— Ταχα δε σφιν εφαινέτο θαυματα ερια·
Οινος μεν πρωτιστα θοην ανα νηα μελαιναν
Ηδυποτῳ κελαρυζ' ευωδης, ωρνυτο δ' οδμη
Αμβροσιη· ναυτας δε ταφος λαβε παντας ιδοντας.

Homer. Bacch. ſive latron. Hymn. vi. ver. 34, &c.

Preſently wonderful works appear to them; firſt, in the black ſwift ſailing ſhip, the bubbling wine delicious flows; from

whence a ſweet ambroſial odour ſprang. And the crew beholding, are with wonder ſeized.

V. 10. And ſaith unto him, Every man at the beginning doth ſet forth good wine; and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now.

Μεθυειν, ſays this learned critic, (Caſaubon on St. John ii. 10.) according to the uſage of the Hebrew, does not here ſignify to be drunk; but only chearful drinking, within the bounds of temperance. It ſignifies the ſame in the Grecian claſſics. Herodotus, (lib. i.) of the Perſians, ſays, That when they have drank chearfully and freely, then they debate about the moſt ſerious and important affairs. The word is μεθυσκομενοι, which often expreſſes the debauchery and crime of drunkenneſs; but muſt here be limited to an allowable indulgence. Sacred Claſſics, p. 21.

V. 11. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him.

John ii. 7, 11. This is the firſt beginning of miracles, that Jeſus did. John iv. 54. This is the ſecond that Jeſus did, ſaith the text. God ſets down, this is the firſt, this is the ſecond time. This is the ſecond epiſtle I wrote to you, ſaith Paul, oh! this is the third time I wrote to you, 2 Corinth. xiii. that when I come I will not ſpare. So God ſets it down in his catalogue, this is the firſt time I have warned this man, this is the ſecond time, this is the third time, that when I come, I will not ſpare. The Lord counts how long he has ſought unto thee, and intreated thee by his mercies, how long he has allured thee by his word, how long he has warned thee by his judgments, how oft he has ſmote thy heart with fears, and thy conſcience with terrors.——Fenner's Divine Meſſage, ſerm. iii. p. 89, 90.

V. 14.

V. 14. And found in the temple thoſe that ſold oxen and ſheep and doves, and the changers of money ſitting.

There, ſays Origen, in his Commentary upon Matthew, referring to that of his upon John, we prove that this was by no means the leaſt among the miraculous works of Jeſus, who, though he was reputed to be the ſon of a carpenter, uſed, nevertheleſs, that boldneſs and authority in driving theſe perſons out of the temple, in the preſence of ſo great an aſſembly; which if the ſovereign ruler of the nation had aſſumed, he would not have eaſily effected what was by Jeſus accompliſhed. Ενθα κατασκευαζομεν ουκ ελατ[ονα των παραδοξων δυναμεων ειναι του Ιησου και την προκειμενην, οτι τεκτονος μεν νομιζομενου ειναι υιος τοσαυτη παρρησια και εξουσια εχρησατο, εκβαλλων εν παν[υρει απο τ[ιερου τ[ς αναγ[γραμμενους, οποια δε ο τ[εθνους ηγουμενους χρωμενους, ευχερως αν ηνυσε τ[θ' οπερ Ιησ[ς πεποιηκε. Comment. tom. i. p. 439, 440.

Biſhop Smallbroke here refers to Malachi iii. 1—3.

V. 19. Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up.

Quia et Chriſtus Dei templum; Evertite templum hoc, et ego illud in triduo reſuſcitabo. Tertullian. de Pudicitia, cap. xvi. Op. p. 568.

At laſt there came two, who declared they had heard him ſay, I will deſtroy the temple, and rebuild it in three days: that teſtimony was not true, for he had not ſaid, I will deſtroy this temple, but you will deſtroy this temple; ſpeaking of his own body. Dupin's Hiſt. of the Church, vol. i. ſec. part. chap. iii. p. 287.

CHAP. III.

V. 1. There was a man of the Phariſees, named Nicodemus, a ruler of the Jews.

Hippocrates has a gentleman of this name in his list of patients. De Morbis Popularibus, p. 109. ed. Freind.

V. 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Then we lead them, says Justin Martyr, where there is water; and in the same manner as we ourselves were regenerated, so are they. For in the name of God, the parent, and Lord of all, and of our Saviour Jesus Christ, and the Holy Spirit, they are then washed in water: for Christ has said, Unless ye be born again, ye cannot enter into the kingdom of heaven. Επειτα αγονται——ενθα υδωρ εστι——το εν τω υδατι τοτε λουσθαι ποιουνται· και γαρ ο Χριστος ειπεν, &c. Apol. Prim. Op. p. 89.

Videre, h. e. fideliter agnoscere, et eo frui. Cocceii de Fœdere, cap. xii. § 352. p. 329.

For in the soul (which ariseth out of the eternal fire, out of the Father's property, that is, out of the eternal uninchoative nature, out of the darkness) that light (which did extinguish and disappear in Adam) must be renewed, and born again in the incoming of Christ; and then the kingdom of Christ and of God, is freely given him out of grace. § For none can take the same unto himself, unless the love of God doth again press out of grace into the centre of the soul; and bringeth the divine will out of the fire of the soul, as a new sprout, or new image, into the heavenly essentiality; as the light shineth out of the fire. § Therefore, all whatsoever Babel teacheth of the external imputed righteousness, and the external assumed adoption, (and particular election and rejection from eternity,) is without foundation and footing: Christ said, You must be born again; else you cannot see the kingdom of God. § The seeming holy flattering comfort with Christ's death, availeth nothing but to enter into Christ's death, and to spring up anew

in

in him, and to ariſe in him, and with him, and become Chriſt (or an anointed child of God) in the new man. § All imaginations, inventions, and ways; all reading, ſtudying, and teachings, is to no purpoſe (without this way of the new birth). Behmen's Epiſtles, No. ix. § 14—17. and part of 20. p. 106, 107. edit. Lond. 1649.

An external ſhew, and fair pretence of a good life, which had no bottom of regeneration, was the ſuperficial righteouſneſs of the Phariſees. Nicodemus, who had been of that ſect, wondered, when that was preſſed upon him. John iii. 45. An outward conformity, which was more in ſhew than in ſubſtance, in form and faſhion than in power, was their religion; abſtaining from groſs ſins, as murder and adultery; but not purifying the heart from luſts. Murder they made conſcience of; but not of envy, malice, and hatred; theft, but not covetouſneſs, and cloſe extortion; adultery, but not wantoneſs, or looking upon a woman to luſt after her: as you may ſee at large Matt. v. Diſcourſes tending to promote Peace and Holineſs, No. i. p. 45, 46.

V. 5. Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

The jew, ſays St. Baſil, was ſure not to defer circumciſion, on account of the threatening denounced againſt the doing ſo: and doſt thou ſeek to defer the circumciſion, not made with hands, which is effected by baptiſm in the putting off of the fleſh? Thou haſt heard the Lord ſay, Unleſs a man be born again of water and of the Spirit, he ſhall not enter into the kingdom of God.——Adore him that died for thee, and be gladly entombed with him in baptiſm.——Iſrael, of old, was baptized into Moſes in the cloud, and in the ſea, holding up unto thy view the figure, form, and emblematic character, of that truth which ſhould afterwards be revealed. And doſt thou ſhun the baptiſm, not figured in the ſea, but realized and perfected

perfected in the truth, and in the ſpirit; not in the cloud, but in the ſpirit; not into Moſes, a fellow-ſervant, but into Chriſt, thy creator. Ο Ιουδαιος την περιτομην——συ δε την αχειροποιητον, &c. Αυλου του κυριε ακουσας——καταδεξαι αυλῳ συνταφηναι.——Ο Ισραηλ εκεινῳ——συ δε περιφυγες το βαπτισμα, ουκ εν θαλασσῃ——Baſil. M. Exhortat. ad Baptiſm. ſive Homil. xiii. near the beginning, tom. i. Op. ed. Pariſ. p. 477, 478.

Not that ſhe (Mary) brought the life out of death, but that God in her would bring the life out of death: and therefore ſhe became highly bleſſed; and the pure virgin modeſty was put on to her. § And out of that virginity, out of which Chriſt became generated or born, we all muſt be generated or born; for we muſt become virgins, and follow after the Lamb of God, elſe we ſhall not ſee God: for Chriſt ſays, Ye muſt be generated or born anew, if you will ſee the kingdom of God, through water and the Holy Spirit. (Rev. xiv. 4. John iii. 5.) § The water is the virginity, for the virgin bringeth lights, and water's tincture: viz. love and meekneſs. § And the ſpirit, out of which we muſt become generated or born, is that which gave itſelf into the woman's ſeed with the moving of the deity, which brake or deſtroyed death; which, out of the water, bringeth forth a light-flaming bloſſom, wherein he is the ſpirit and life of the bloſſom. § Not according to the fire-ſource or quality of the fierce wrath, but according to the quality of the light in the meekneſs and humility. Behmen on the Incarnation, pa. i. chap. xi. § 66—70. or laſt five. edit. Lond. 1659. p. 91.

Theſe two words (water and ſpirit), may denote the manner of the ſpirit's operation upon the ſouls of men, except he be renewed by the Holy Ghoſt, which works as water upon the body. See a parallel place, Matt. iii. 11. with the Holy Ghoſt working as fire. Hopkins's Works, p. 473.

V. 6. That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit.

Plutarch,

Plutarch, in his Treatise on Moral Virtue, towards the end, speaks of certain that have their root in the flesh, and which are to be regulated by the higher principle of pure mind.—— Εκ ριζης του παθητικου της σαρκος——οταν δε μη μετα παθους, αλλ' αυτο κατ' αυτο κινηται το διανοητικον—— Moral. Op. p. 473. bott.

V. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

In Xenophon's Memorabilia, lib. iv. cap. iii. § 14. we have this very similitude made use of, in order to illustrate the invisible agency of deity in the superintendence and government of the world. Και ανεμοι αυτοι μεν ουκ ορωνται, α δε ποιουσι φανερα ημιν εστι, και προσιοντων αυτων αισθανομεθα. So also the winds are not to be seen; yet are we fully enough sensible of their approach, and their effects. Ed. Simps. p. 223.

Principio, venti vis verberat incita pontum
Ingentesque ruit naves et nubila differt;
Interdum rapido percurrens turbine campos
Arboribus magnis sternit, montesque supremos
Silvifragis vexat flabris; ita perfurit acri
Cum fremitu; sævitque minaci murmure pontus.
Sunt igitur venti nimirum corpora cæca.

Lucret. lib. i. ver. 272, &c.

In reliquis non recte opponuntur illa. Spiritus non in omnibus, sed ubi vult spirat, quid si velit in omnibus? Sane ex eo quod spirat, ubi vult, non sequitur illum in aliquibus non spirare, nisi constet, illum velle non spirare in aliquibus. Arminii Prædest. Perkins. Op. Theol. p. 755.

V. 11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

Quos

Quos (Pythagoræos) ferunt, ſi quid affirmarent in diſputando, cùm ex iis quæreretur, quare ita eſſet; reſpondere ſolitos ipſe dixit, ipſe autem erat Pythagoras. Tull. de Nat. Deor. lib. i. ſub init. or p. 5. edit. Glaſg.

V. 12. If I have told you earthly things, and ye believe not, how ſhall ye believe, if I tell you of heavenly things.

Juſtin Martyr, in his Cohortatio ad Græcos, applies the diſtinction of earthly and heavenly, to the different ſentiments entertained by Plato and Ariſtotle, concerning God and the human ſoul; applying to the human ſoul, the things in earth, according to his tranſlator, more literally the things here among us; and to deity, the things in heaven. Ουτω μεν ουν περι των εν ουρανοις προς αλληλους διαφερονται πραγματων, ωσε ειδεναι προσηκει, οτι οι μηδε τα παρ, ημιν ενταυθα γνωναι δυνηθεντες, αλλα και περι τουτων προς αλληλους διενεχθεντες, ουκ αξιοπιστοι φανησονται περι των εν ουρανοις διηγουμενοι. Οτι τοινυν ουδε ο περι της ενταυθα ανθρωπινης ψυχης αυτοις συμφωνησει λογος, δηλον, &c. § 6, 7. p. 57. § 37. ib. p. 121, 122.

Obſerving, that though Socrates himſelf aſcribed the knowledge, even of things here below, to God only, yet his followers, not underſtanding even theſe earthly things, made great pretenſions, however, to a knowledge of thoſe that were heavenly: inſtances in Ariſtotle, who, though he could not underſtand the nature of the Euripus, and grieved himſelf to death on that account, would perſuade men to believe that he had gained a far greater inſight into the nature of the divinity, than even Plato himſelf, ως ακριβεστερον Πλατωνος τα εν ουρανοις εωρακως.

V. 18. He that believeth on him is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.

Compare

Compare chap. xii. ver. 48.

Plotinus obſerves, that no man can eſcape the ſufferings that are naturally belonging to his unjuſt actions: for the divine law is not to be run away from, having in itſelf both the power of pronouncing ſentence, and of executing the ſentence already pronounced. Ου γαρ μηποτε τις εκφυγοι ο παθειν επ' αδικοις εργοις προσηκει. Αναποδραστος γαρ ο θειος νομος, ομως εχων εν εαυτῳ το ποιησαι το κριθεν ΗΔΗ. Enn. iv. lib. iii. cap. xxiv. p. 389.

V. 20. For every one that doeth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.

Bona conſcientia videri vult et conſpici. Ipſas nequitia tenebras timet. Senec. Epiſt. xcvii.

A good conſcience likes to be ſeen; but wickedneſs fears even darkneſs itſelf.

There is nothing, ſays Plato, againſt which we ought to be more ſtrictly upon our guard, than the becoming haters of reaſoning and conviction, μισολογοι. Πρωτον ευλαβηθωμεν——μη γενωμεθα μισολογοι. Phæd. § 27. at the beginning, ap. Select. Dialog. p. 133.

Upon which remark, having offered ſome illuſtrations, he again inſiſts upon it, at the end of that ſection, that there cannot be a more deplorable ſtate of mind, than that of the man, who has brought himſelf to be an habitual hater and vilifyer of ſound reaſon. Οικτρον αν ειη το παθος, ει——ηδη τον λοιπον βιον μισων τε και λοιδορων τους λογους διατελοι.

By doing evil, in this paſſage of the evangeliſt, we are to underſtand the habit; not any detached action.

So Plato, in his Crito, § 3. p. 55. bott. ap. Select. Dialog. uſes γυμναζομενῳ and πρατ[illegible]ων, the word of this verſe, exegetical of each other.

V. 23.

V. 23. And John alſo was baptizing in Enon near to Salim, becauſe there was much water there: and they came and were baptized.

Jerom ſpeaks of this place, as being in his time to be ſeen: et oſtenditur nunc uſque locus in octavo lapide Scythopoleos ad meridiem, juxta Salim et Jordanem. The place is pointed out even at this day, eight miles ſouth of Scythopolis, near to Salim and Jordan. De Locis Hebraicis Epiſt. tom. iii. p. 253.

V. 35. The Father loveth the Son, and hath given all things into his hand.

Nec putes ſola opera mundi per Filium facta, ſed et quæ a Deo exinde geſta ſunt. Pater enim, qui diligit Filium, et omnia tradidit in manu ejus, utique a primordio diligit, et a primordio tradidit. Ex quo a primordio ſermo erat apud Deum, et Deus erat ſermo, cui data eſt omnis poteſtas a Patre in cœlis et in terra. Non judicat Pater quenquam, ſed omne judicium tradidit Filio. A primordio tamen; omnem enim dicens poteſtatem, et omne judicium, et omnia per eum facta, et omnia tradita in manu ejus, nullam exceptionem temporis permittit; quia omnia non erunt, ſi non omnia temporis fuerint. Filius itaque eſt, qui ab initio judicavit, turrim ſuperbiſſimam elidens, linguaſque diſpertiens, orbem totum aquarum violentia puniens, &c. Tertullian. adverſ. Prax. cap. xv.

[Suppoſing, that this language points to paſt ages: that as all things were made by the Son, ſo, from the beginning, they were directed and adminiſtered by the Son: that when the proud builders of Babel were ſcattered over the earth, and their language was confounded; that when the world was puniſhed by an univerſal deluge; theſe judgments were executed by the Son: for if all the periods of time had not been under his adminiſtration, it could not have been ſaid, that the Father gave all things into his hands.]

CHAP.

CHAP. IV.

V. 6. Now Jacob's well was there. Jeſus therefore being wearied with his journey, ſat thus on the well: and it was about the ſixth hour.

Origen obſerves, that what is here called πηγη, is afterwards (ver. 11, 12.) called φρεαρ· and applying this to the ſcriptures, obſerves, that every one underſtands them according to the beſt of his ability, ſome rather ſuperficially, others with a deeper inſight; the former drinking, as it were, at a bubbling ſpring, the other drawing out of a well: and yet, ſays he, both may receive great benefit from them; ſeeing they are the ſelf-ſame ſcriptures, that are to the one ſort a ſpring, and to the other a well. Εκαστος κατα δυναμιν νοει τα γεγραμμενα· ο μεν επιπολαιοτερον, &c. In Jeremiam Homil. xviii. Comm. tom. i. p. 166.

For the uſe of ουτως, compare Acts vii. 8. 1 Corinth. vi. 5. Rev. iii. 16.

Scapulæ Lexic. ſub voc. Origen. contra Celſum, lib. i. p. 51. bott. Ουτως δε εδει αυτον, &c. in the verſion, Conſequenter oportebat eum, &c.

Παντες ουτως ενδυντες, in Plato's Critias, near the end, is, then (after ſuch and ſuch proceedings) all of them putting on a certain outer garment, namely.

It is natural, ſays Ariſtotle, Rhet. lib. iii. cap. xix. § 2. for an orator, when he has confirmed the truth of his own poſitions, and confuted thoſe of his adverſary, then (ουτω) to recommend his own ſide of the queſtion by proper encomiums, and to diſparage that of his opponent, and thus put the finiſhing ſtroke to the whole. Πεφυκε γαρ μετα το αποδειξαι αυτον μεν αληθη, τον δε εναντιον ψευδη, ουτω το επαινειν και ψεγειν και επιχαλκευειν.

The things wanted for the body, ſays Simplicius, in his Commentary, cap. xlvi. at the beginning, muſt, it is evident, firſt

firſt be procured, and then (ουτω, ita demum) applied and made uſe of. Τα παραλαμβανομενα τε σωματος, &c.

Noſcere venturos agitat mens protinus annos;
Sic ad Grynæam, quæ tum ſub nomine Phœbi
Antonoen, tripodas ſacros antrumque tenebat
Fert greſſus juvenis——— Sil. Italic. lib. xiii.

V. 7. There cometh a woman of Samaria to draw water: Jeſus ſaith unto her, Give me to drink.

De Apolline Nonnus, Hiſt. Synag. lib. xi. No. xiv. Πηγη ην εν Δαφνη τη κατα Αντιοχειαν, εν η λεγεται τον Απολλωνα παρεδρευειν, και μαντειας και χρησμους τοις ερχομενοις περι το υδωρ λεγειν. Fons erat Daphne prope Antiochiam, in quo dicitur Apollo virtutem ſuam exſerere, et vaticinia et oracula profari ad aquam venientibus. D'Arnaud de Diis Paredris, cap. xxvii. p. 194.

V. 10. Jeſus anſwered and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldeſt have aſked of him, and he would have giving thee living water.

Socrates, in his Apology, ſpeaks of himſelf as being the gift of God to the Athenians, την του Θεου δοσιν· and as given of God to the city, οιος υπο του Θεου δεδοσθαι. Ed. Forſter. § 18. p. 93, 94.

Plato has εμψυχον υδωρ, and εμψυχους πραξεις. De Legibus, lib. x. ap. Select. Dial. § 16. p. 222.

Varro, de Re Ruſtic. lib. i. cap. xi. diſtinguiſhes ſpring-water from that of the ciſtern, or the pond, by calling it aqua viva, living water. Compare Jerem. ii. 13.

The Lord Jeſus ſpent much time and pains in teaching and inſtructing one poor woman, the woman of Samaria, who was a ſinner, and a woman of a churliſh diſpoſition, that, in an upbraiding manner, denied him a cup of water, notwithſtanding the

the well was deep, and she saw that he had nothing to draw withal; and this he did at such a time, as he had been wearied with his journey, and was both hungry and thirsty. John iv. 6—28. Stockton on Family Instruction, chap. iv. sec. viii. p. 227.

V. 14. But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.

Plutarch observes, concerning Aristippus, that, having a burning thirst after philosophy, he drew from the fountain, by visiting Socrates at Athens. Πλευσας Αθηναζε, διψων και διακεκαυμενως ηρυσατο πηγης, και τον ανδρα και τους λογους αυτου και την φιλοσοφιαν ισορησεν, ης ην τελος επισνωναι τα εαυτου κακα, και απαλλαξηναι. De Curiositat. Op. Moral. p. 387, middle.

Et profecto ob tot bona aquarum Deus ipse in verbo suo gratiam Spiritus Sancti maxime comparavit. Præcipue tamen, quia ut aqua fluida sua densitate sordes abluit exteriores, imo etiam viscidum illud venis ad hærens deterget; sic et gratia divina abluit animam nostram a peccatis. Et ut aqua refrigerat stomachi, ac viscerum ardorem; ita spiritualis gratia exstinguat ardorem iræ, libidinis et aliarum perturbationum: ut item aqua humectat ariditatem faucium ac ventriculi; sic Spiritus Sanctus expleat desideria animæ Deum sitientis: ac denique, ut aqua vehiculum est cibi, et tum animantium, tum plantarum etiam venas replet succo ad præstandos actus vitales; sic gratia Spiritus Sancti influat in animam, eique vires infundat ad actus veræ pietatis, qui soli habent promissionem vitæ æternæ. De hac spirituali aqua, sic Samaritanæ ait Christus apud Joannem. Qui biberit ex aqua quam ego dabo, &c. De eadem est apud Jesaiam lv. 1. et hinc illud Apoc. xxii. 17. Qui sitit, veniat, et qui vult, accipiat aquam vitæ gratis. Infideles autem quia gratia spirituali carent dicuntur propterea ab apostolo

Petro fontes ſine aqua. Votum igitur hoc addemus cum Samaritana Domine da nobis, &c. Voſſius de Idolol. cap. lxvii. p. 661, 662.

[Comparing the grace and influences of the Holy Spirit, purifying us from our ſins, moderating the ardor of our paſſions, and invigorating the acts of genuine piety, to the effects of water; which waſhes away filth, cleanſes the veins, moiſtens the drineſs of the mouth, and allays the heat of the ſtomach, and is the vehicle of nouriſhment to plants and animals.]

Compare Prov. xviii. 4. Zech. xiii. 1.

See alſo Marc. Antonin. lib. viii. § 51.

V. 18. For thou haſt had five huſbands; and he whom thou now haſt is not thy huſband: in that ſaidſt thou truly.

Thou haſt had five huſbands; and, yet, after all, thou liveſt in adultery. This word ſtruck her to the heart; and by this ſhe was led into a ſight of all her ſins. For ſaid ſhe, (ver. 29.) Come, ſee a man, which told me all things that ever I did. Mead on Early Obedience, chap. xiii. p. 327, 328.

V. 21, &c. Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem, worſhip the Father, &c.

Compare Malac. i. 11.

V. 22. Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the jews.

That ſalvation is of the jews, ſeems to me to ſignify only, that the Meſſias, or Saviour, or Redeemer of Iſrael, ſhould ariſe out of thoſe jews, who worſhipped at Jeruſalem; and not from among thoſe jews, who worſhipped at Samaria, or Mount Gerizim. Collins's Grounds and Reaſons, p. 197. referring to Luke i. 69—77.

V. 24.

V. 24. God is a ſpirit: and they that worſhip him muſt worſhip him in ſpirit and in truth.

Juſtin Martyr charges the jewiſh maſters with aſcribing bodily parts and compoſition to the Father of all, and unbegotten deity; and with teaching accordingly that the Father himſelf appeared to Abraham and Jacob.——Οιομενοι χειρας και ποδας και δακτυλους και ψυχην εχειν, ως συνθετον ζωον, τον πατερα των ολων, και αγενητον Θεον. Οιτινες και δια τουτο ωφθαι τω Αβρααμ και τω Ιακωβ αυτον τον πατερα διδασκουσι. Vide Dial. Secund. p. 381. and not. ib. 4—8. ed. Thirlb.

Nec ab ira ſolummodo, ſed omni omnino confuſione animi libera debet eſſe orationis intentio; de tali ſpiritu emiſſa, qualis eſt ſpiritus ad quem mittitur. Neque enim agnoſci poterit a Spiritu Sancto ſpiritus inquinatus, aut triſtis a læto, aut impeditus a libero. Nemo adverſarium recipit, nemo niſi comparem ſuum admittit. Tertullian. de Oratione, cap. x.

[The deſires of prayer ſhould flow from a mind, not only free from anger, but from all perturbation: they ſhould proceed from a ſpirit, congenial to the Spirit to whom they are addreſſed. A mind defiled cannot be acceptable to one pure; nor a mind ſad, to one chearful; nor a mind embaraſſed, to one free. No one embraceth his adverſary. No one receiveth, as a gueſt, any but ſuch as is agreeable to him.]

Uno quidem verbo fatentur omnes, pollui Dei cultum, niſi ſyncere et ex animo colatur: prophanis etiam poetis extorta eſt hæc confeſſio: et ſcimus ſceleſtos a ſacrificiis et templorum ingreſſu fuiſſe prohibitos. Interim quod omnium cordibus inſculptum erat, ſuffocat hypocriſis.——Calvin. in Pſalm. l. 16.

[All agree in this, that the worſhip of God, unleſs it proceeds from a ſincere heart, is polluted. The acknowledgment of this has been extorted from the profane poets. We know, that the wicked were prohibited from joining in the ſacrifices,

or entering the temples, Yet hypocriſy ſtifles a principle, that is engraven on every heart.]

V. 25. The woman ſaith unto him, I know that Meſſias cometh, which is called Chriſt: when he is come, he will tell us all things.

Απο Σαμαριων Δωσιθεος τις ανηρ εφασκεν, εαυτον ειναι τον προεφηπευμενον Χριστον, αφ' ου δευρο μεχρι εισιν οι Δωσιθειοι, φεροντες και βιβλους του Δωσιθεου, και μυθους τινας περι αυτου διηγουμενοι, ως μη γευσαμενου θανατου, αλλ' εν τω βιω που τυγχανοντος. Origen. in loc. ap. Commentar. tom. ii. p. 219, 220.

[Origen mentions one Doſitheus, a Samaritan, who pretended to be the Chriſt. And there exiſted, to thoſe times, Doſitheiſts, who profeſſed to have his books, and related fabulous ſtories concerning him; as that he had never died, but was then ſomewhere alive.]

V. 32. But he ſaid unto them, I have meat to eat that ye know not of,

Thou ſeeſt only his toils and labours, ſays Maximus Tyrius, Diſſ. xxxiii. ſpeaking of Hercules; but the pleaſures, which he enjoyed, thou ſeeſt not. Αλλα συ μεν τους τοτε πονους ορας, τας δε Ηρακλεους ηδονας ουκ ορας, αις εχαιρεν.

V. 35. Say not ye, There are yet four months, and then cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields; for they are white already to harveſt.

Λευκον εαρ, λευκον δε θερος——Callimach. in Cerer.

Της χωρας ακμαζουσης προς την κομιδην. Polyb. lib. iii.

V. 38. I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entered into their labours,

Qui

Qui ergo ſunt, qui laboraverunt, qui diſpenſationibus Dei deſervierunt? manifeſtum eſt, quia patriarchæ et prophetæ, qui etiam præfiguraverunt noſtram fidem, et diſſeminaverunt in terra adventum Filii Dei, quis et qualis erit, uti qui poſteriores erant futuri homines, habentes timorem Dei, facile ſuſciperent adventum Chriſti inſtructi a prophetis. Irenæus, lib. iv. cap. xl.

Who, then, are they, that laboured in miniſtering to the diſpenſations of God? manifeſtly the Patriarchs and prophets, who had even præfigured our faith, and diſſeminated in the earth the coming of the Son of God, who and what kind of perſon he ſhould be; ſo that thoſe, who ſhould come after them, having the fear of God, might eaſily diſtern, thus inſtructed by the prophets, his actual coming.

To the ſame purpoſe, cap. xlii. Diſſeminaverunt enim ſermonem de Chriſto patriarchæ et prophetæ; demeſſa eſt autem eccleſſia uti et qui ſeminat et qui metit, ſimul gaudeant in Chriſti regno.

The patriarchs and prophets ſowed or diſſeminated the doctrine concerning Chriſt. The church reaps the harveſt, that both he that ſoweth, and he that reapeth, may rejoice together in the kingdom of Chriſt.

V. 46. And there was a certain nobleman, whoſe ſon was ſick at Capernaum.

Origen here obſerves, that there were three perſons healed at Capernaum on the ſame day, the nobleman's ſon, the centurion's ſervant, and Peter's wife's mother; the former at the ſeventh hour, the other two in the evening.——Ουτοι μεν ημερας εθεραπευθησαν——

V. 48. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe.

Πολλαχου δε τα σημεια χωρις των τερατων ιδητε——ουδαμου δε μονα τα τερατα ωνομασθη. Origen. in loc.

V. 50. Jeſus ſaith unto him, Go thy way; thy ſon liveth.

Origen here mentions Heracleon, as obſerving, that our Saviour's mode of ſpeaking is denotative of modeſty, and intire freedom from oſtentation; he uſing no word ſignifying the cure to have been effected by his own will or power, but only declaring the fact. Κατα ατυφιαν ειρησθαι, &c.

V. 54. This is again the ſecond miracle that Jeſus did, when he was come out of Judea into Galilee.

Hoc denuo ſecundum ſignum fecit Jeſus, quum rediſſet a Judæa in Galilæam, ut prius miraculum, quod ediderat in Cana, rurſus altero majore confirmaret; et hominis prophani exemplo ſuos ad fidem provocaret; jam tum ceu præludens per occaſionem et judæos ob ſuam incredulitatem repellendos, et gentes per fidem ad evangelii gratiam recipiendos. Eraſm. Paraphr. in loc.

[Jeſus performed this ſecond miracle, when he returned from Judæa into Galilee, to confirm the firſt, he had done in Cana; and by the example of a heathen, to ſtimulate the faith of his own people: availing himſelf of this occaſion, to prefigure, as it were, the rejection of the jews, on account of their unbelief, and the admiſſion of the gentiles, through faith, into the grace of the goſpel.]

CHAP. V.

V. 5. And a certain man was there, which had an infirmity thirty and eight years.

Ex his omnibus Jeſus, quo miraculum eſſet inſignius, unum elegit omnium maxime deploratum, ut qui morbo periculoſo peneque immedicabili, deinde vetuſtiſſimo teneretur, poſtremo qui maxime deſideraret alienum ſubſidium; et adeo tenuis erat ægrotus, ut neminem parare poſſet, a quo tempeſtive deferretur in aquam. Eraſm. Paraphraſ. in loc.

[Out

[Out of all the cases which offered, that the miracle might be more remarkable, Jesus chose one the most deplorable; he fixed on a man, who had been very long visited with a dangerous, and almost incurable, disease; on one, who especially needed the help of another; but was so poor, that he could not engage any one to carry him to the water in season.]

V. 14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

Quod dominus (scil. Ecce sanus, &c.] de corporali sanitate ideo dixit, quoniam sciebat ei quem salvum fecerat, meritis peccatorum illum etiam carnis accidisse languorem. Augustin. de Fide et Operibus, cap. xx.

[Jesus addressed him thus, because he knew, that the disease, from which he had relieved him, had been brought on him by his sins.]

V. 17. But Jesus answered them, My Father worketh hitherto, and I work.

Ο τε γαρ Θεος κατα τον νουν και τον λογον αει ενεργει, και πλησιον αυτου οντα. Anonym. de Vit. Pyth. § 29. ap. Jamblich. de Ead. ed. Kuster.

God, and the beings nearest to him, always work according to mind and reason.

Having before observed, as from Pythagoras, that to be always acting, belongs to the very nature of the most perfect beings. Οτι πεφυκε, φησι, τα τελειοτατα και τα χειριστα αει ενεργειν.

Τι ουν ποιει τοιουτον ον; Εποιησε γουν, εποιησε ζωην, ψυχας εκ τητε, και τα αλλα οσα λογου η νου η ζωης μετεχει. Ο δε τουτων πηγη και αρχη, τις αν ειποι, οπως αγαθον και ριστον; Αλλα τι νυν ποιει; Η και νυν ζωζει εκεινα, και νοειν ποιει

ποιει τα νοσουντα, και ζην τα ζωντα, εμπνεον νουν, εμπνεον ζωην. Plotin. Ennead. vi. lib. vii. cap. xxiii.

What then does he do, being ſuch (i. e. the chief good)? for certainly he has made (or created), he produced, life and ſouls out of that, and all other beings, poſſeſſed of reaſon, mind and life. Now the fountain and principle of all theſe, who can ſay how greatly good he is? Yea, what does he now do? Moſt certainly he now conſerves and maintains in being, all theſe things. He makes thinking beings think, and living beings live, inſpiring mind, inſpiring life (continually).

V. 18. Therefore the jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo that God was his Father, making himſelf equal with God.

Προσκυνεισθαι σε υπο ανθρωπων διαβεβληκεν, ως ισον αξιουμενον τοις θεοις. Philoſtrat. de Vit. Apollon. lib. vii. cap. x. p. 346. ed. Pariſ.

V. 24. Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

Qui credit non moritur, ſed per mortem tranſiit in vitam. Johan. v. 24. Mors piorum eſt aſſumtio. Tranſlatio eſt ex valle umbræ mortis in domum Dei; ubi gaudiorum ſatietas. Coccius in Pſal. xlix.

V. 31. If I bear witneſs of myſelf, my witneſs is not true.

Compare chap. viii. ver. 14.

V. 35. He was a burning and a ſhining light: and ye were willing for a ſeaſon to rejoice in his light.

Delegit

Delegit e florentiſſimis ordinibus ipſa lumina.——Vidi enim, vidi hunc ipſum Q. Hortenſium, lumen et ornamentum reipublicæ pœne interfici ſervorum manu, cum mihi adeſſet. Cicer. pro Milon.

V. 39. Search the ſcriptures; for in them ye think ye have eternal life: and they are they which teſtify of me.

Above all, that ought to confirm chriſtian men in a high veneration of ſcripture, that our Lord Jeſus owned the then written part of it, quoted it, and gave us charge to ſearch the ſcriptures; For they do teſtify of me, ſaith he. John v. 39. Waterhouſe's Apolog. for Learning, &c. p. 115.

V. 43. I am come in my Father's name, and ye received me not: if another ſhall come in his own name, him ye will receive.

Alium dicens antichriſtum, quoniam alienus eſt a domino. Irenæ. lib. v. cap. xxv. p. 439.

V. 44. How can ye believe, which receive honour one of another, and ſeek not the honour that cometh from God only?

Eruditionis ſuæ——gloriam petentes. Plin. Proæm. lib. xix.

Τις γαρ σχολη τῳ προς τοις θεοις την διανοιαν εχοντι κατω βλεπειν εις ανθρωπων επαινους; Jamblich. de Myſteriis, ſect. 10. cap. ii.

Τιμη δ' εκ Διος εϛι, φιλει δε ε μητιεϊα Ζευς.

Iliad. lib. ii. ver. 197.

CHAP. VI.

V. 12. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt.

In

In the Odyſſey, lib. xvi. ver. 50. we have Ulyſſes and his ſon, ſitting down to the remains of the preceding day's meal.

——— Α ρα τη προτερη υπελειπον εδοντες.

In Philoſtratus, de Vit. Apollon. lib. i. cap. xiii. at the end, we have this maxim of gathering up the fragments, applied to the philoſophic ſcene. Of this divine ambroſial food, as there the language runs, care is to be taken, that not the ſmalleſt particle be loſt. Δαιτες——Θεων εισι, και ζητουνται θεοις παντως που, και θεραποντες αυτοις εισιν, οις μελει του μηδε τα πιπτοντα της αμβροσιας απολλυσθαι.

V. 17. And entered into a ſhip, and went over the ſea towards Capernaum. And it was now dark, and Jeſus was not come to them.

Nam ibi domicilium habebat Jeſus. Eraſmus in loc. Paraph.

V. 21. Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

Nonnihil et illi metuentes, ut erat illorum imbecillis ac vocillens fiducia. Eraſm. ib.

V. 24. And came to Capernaum.

Quod illic haberet domicilium. Eraſm. in loc.

V. 26. Jeſus anſwered them and ſaid, Verily, verily, I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

Ο γαρ φαγων εκ των υπο Ιησου ευλογηθεντων αρτων, και πληρωθεις αυτων, μαλλον ζητει καταλαβειν ακριβεστερον τον υιον του Θεου, και ζητευδει προς αυτον. Origen. in verſ. ap. De Oration. ſect. 6. ſub init.

[He, who eateth bread which Chriſt has bleſſed, and is filled, haſtens after him, and ſeeks more perfectly to attain unto him.]

V. 27.

V. 27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.

We are not by this [give us this day our daily bread] forbidden, no, nor diſpenſed with, from labour and honeſt induſtry for it. But after all our labour, we are ſtill to acknowledge all as a free gift, both the bread we obtain by labour, and the ſtrength by which we labour. Juſt as we find it of the other bread, the bread of life, John vi. 27. Labour for it, which the Son of man will give: laboured for, and yet given. The fruit of our labours, may be a juſt reward from men, but it is always free from God, even theſe loweſt benefits to the beſt and holieſt of men. I am leſs, (ſays Jacob,) than the leaſt of thy mercies. We have no motive for the leaſt mercy, but his own goodneſs, as our Father.——Archbiſhop Leighton on the Lord's Prayer.

He is the truly wiſe and pious man, ſays Demophilus, in his Sentences, who employs as much pains in labouring for the ſoul, as other men do in labouring for the body. Σοφος ανθρωπος και θεοφιλης, ος οσα οι αλλοι μοχθουσι του ζωματος ενεκα, τοσαυτα σπουδαζει αυτος υπερ ψυχης πονειν.

Near upon which, he has this other ſentence: Learn to beget immortal children, ſuch as ſhall not merely ſupport the body in old age, but ſhall be continually miniſtering to the ſoul everlaſting food. Τεκνα μανθανε τικτειν αϊδια, ου τα γηροβοσκησοντα το σωμα, τα δε την ψυχην θρεψαντα τη αϊδιῳ τροφη.

For my part, ſays Maximus Tyrius, in his twelfth Diſſertation, there is no feaſt ſo deſirable to me, as the food of ſound words: I want ſuch wholeſome food, as that by the uſe of which, Socrates, Plato, Xenophon, and Æſchines, became ſo ſound and healthy. Εγω δε πωθω προς την ευωχιαν, τροφην

λογων

λογων υγιεινων, και ανοσου τοιουτου δεομαι σιτιου, αφ' ου και Σωκρατης υγιανε, και Πλατων, και Ξενοφων, και Αισχινης. Diff. p. 152.

And by Ariſtides, in the beginning of his Panathenaia, learning, and the liberal arts, are compared to food, and pronounced the pure and genuine, the proper and moſt excellent, food of man.——Περι ης ειχον εν νω τροφης ειπειν, της ως αληθως καθαρας, και διαφερονλως ανθρωπου, της εν μαθημασι και λογοις.

V. 31. Our fathers did eat manna in the deſert; as it is written, He gave them bread from heaven to eat.

Q. May not that manna, be ſuppoſed to be a thing natural and common?

A. Some authors have been of opinion, that this manna was the ſame which commonly falls in Arabia, and ſome other countries: but the qualities of that, which Moſes deſcribes, do not agree with thoſe of the Arabian manna. This laſt purges, and is not fit to feed on: it falls, not regularly, every morning throughout the year; it is not of the ſhape of the manna of the Iſraelites; it does not diſſolve in the ſun; it is kept long without corruption, &c.

Q. How did that manna taſte?

A. The author of the Book of Wiſdom, ſays, it had a moſt agreeable taſte; and was ſuch as every man liked beſt.

But this expreſſion is not to be ſtrictly taken; for, as St. Auguſtin obſerves, if it had taſted as every man would have it, the Iſraelites would not have grown weary of it, and would not have deſired ſome other food, as they did. Dupin's Hiſt. of the Church, age iv. cap. xiv. tom. i. p. 94.

De φαγειν, vid. Lucian. Vit. Auct. ed. Leedes, § 1. p. 92. and note (19.) there.

V. 32.

V. 32. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

Αυται γαρ δη (beatæ animæ ſcil.) και του Κρονου λεγονται τροφιμοι——τροφη γαρ το νοητον παρ' αυτων των θεων. Proclus in Platon. Theol. lib. v. cap. xxv. p. 300. bott. 301. top.

Theſe (happy ſouls) are called Saturn's nurſelings, nouriſhed with that mental food ſupplied by the gods.

V. 35. And Jeſus ſaid unto them, I am the bread of life: he that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt.

Dr. Clarke interprets this, of his doctrine, as being the food and health of the ſoul; and ſeems to think, that our Saviour intimates this to be the true ſenſe of his words. When he ſays, ver. 63. The fleſh profiteth nothing, &c. See the twelfth of his Seventeen Sermons.

I am the bread, &c. that is, he ſhall be filled with Chriſt: and he that believeth in me, ſhall not, &c. Coming to Chriſt, and believing in him, is the ſame thing; that is, he that believes Chriſt's words, and obeys his commandments; he that owns Chriſt for his law-giver, and his maſter, for his Lord and his Redeemer; he who lays down his ſins in the grave o Jeſus, and lays down himſelf at the foot of the croſs, and his cares at the door of the temple, and his ſorrows at the throne of grace; he who comes to Chriſt to be inſtructed, to be commanded, to be relieved, and to be comforted; to this perſon, Chriſt gives his body and blood; that is, food from heaven. And then the bread of life, and the body of Chriſt, and eating his fleſh, and drinking his blood, are nothing elſe but myſterious and ſacramental expreſſions of this great excellency, that whoever does this, ſhall partake of all the benefits of the croſs

of

of Chriſt, where his body was broken, and his blood was poured forth for the remiſſion of our ſins, and the ſalvation of the world. But ſtill, that I may uſe the expreſſion of St. Ambroſe, Chriſt is handled by faith, he is ſeen by faith, he is not touched by the body, he is not comprehended by the eyes.—Taylor's Worthy Communicant. chap. iii. ſect. v. p. 186. London, 1678.

Plato, in his Phædo, § 22. ſpeaks of the ſoul, as being fed or nouriſhed (τρεφομενη) by divine truth.——Το αληθες και το θειον και το αδοξαστον θεωμενη, και υπ' εκεινε ΤΡΕΦΟΜΕΝΗ.

V. 37. All that the Father giveth me ſhall come to me: and him that cometh to me I will in no wiſe caſt out.

A double negative: I will not; no, I will not. Henry on the Sacram. p. 228. Vide Gr.

V. 44. No man can come to me, except the Father which has ſent me draw him: and I will raiſe him up at the laſt day.

This verſe, Tertullian ſeems to explain by the forty-ſixth, Neminem porro ad ſe venire poſſe, niſi quem pater adducat: omnem qui a patre audiſſet et didiciſſet, venire ad ſe. Non quaſi patrem aliquis viderit; adjiciens et hic ut oſtenderet patris eſſe ſermonem, per quem docti fiant. Adverſ. Praxeam. cap. xxi. Op. p. 512.

V. 53. Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you.

Τμεις ουν πραειαν ευπαθειαν αναλαβοντες, ανακλισασθε εαυτους εν πιστει, ο εστιν σαρξ του Κυριου, εν αγαπη, ο εστιν αιμα Ιησου του Χριστου. Ignat. ad Trall. Epiſt. ed. Voſſ. p. 51.

You,

You, then, aſſuming a placid meekneſs, recreate yourſelves in faith, which is the fleſh of the Lord; in charity, which is the blood of Jeſus Chriſt.

V. 55. For my fleſh is meat indeed, and my blood is drink indeed.

I. e. The moſt real and excellent food. Flavel's Huſbandry, chap. xviii. p. 193.

V. 67. Then ſaid Jeſus unto the twelve, Will ye alſo go away.

Si vellent et ipſi diſcedere, placide obtuliſſet. Tertullian. de Præſcript. cap. iii. Op. p. 203.

If they, likewiſe, had a mind to go away, he makes them a free and candid offer to that effect.

Apollonius Tyanæus, Vit. lib. v. cap. xv. is ſaid to have made a propoſal of the like nature, to his followers; and this in imitation, as by the language he makes uſe of, as we are there informed, of the Elians, who, at the Olympic games, were wont thus to accoſt the combatants they had brought with them: If you are well trained and diſciplined, and have nothing mean and ſpiritleſs about you, enter the liſts; but, if there be any one among you not thus prepared, let him retire to where he pleaſes. Ει πεπονηϑαι υμιν επαξιως τϑ, &c. Οις δε μη ωδε ησκηϑαι, χωρειϑε οι βουλεσϑε.

In the ſame ſtrain he addreſſes Damis, lib. vii. cap. viii. If you are ſtout, and bold of heart, as I am, let us go aboard together; but if your heart fails you, ſtay where you are. Ει μεν ερρωσαι, εφη, και ϑαρσεις——ει δε αϑυμως εχεις——

V. 68. Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life.

There is, ſays Jamblich. de Myſter. ſect. viii. cap. vii. in the ſoul, a principle far tranſcending outward nature; by virtue

tue of which, we may be united to the gods, ſurpaſs the order and boundary of outward things, become partakers of eternal life, and capable of divine and heavenly operations. Αλλ' εστι και ετερα της ψυχης (another and different principle, even that of the ſoul) αρχη κρειττων πασης φυσεως και γενεσεως, καθ' ην και θεοις ενουσθαι δυναμεθα, και της κοσμικης ταξεως υπερεχειν, αϊδιου τε ζωης και των υπερουρανιων θεων της ενεργειας μετεχειν.

V. 70. Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil?

Electi autem ſunt ad regnandum cum Chriſto, non quomodo electus eſt Judas ad opus cui congruebat. Ab illo quippe electus eſt, qui novit bene uti etiam malis, ut per ejus opus damnabile, illud propter quod ipſe venerat, opus venerabile compleretur. Auguſtin. de Corrept. &c. cap. vii. p. 195, 196. ap. Opuſc. quædam. 1673.

CHAP. VII.

V. 5. For neither did his brethren believe in him.

Maximus Tyrius, ſpeaking of Pythagoras, has this language. ΕΠΙΣΤΕΥΟΝ δε αυτω οι ανθρωποι ταυτα λεγοντι. Teaching, namely, the immortality of the ſoul. And preſently again, Επιστευον δε ωδε. Diſſert. xxviii. near the beginning.

Negat fratribus et propinquis ire ſe ad ſcenopegiam; et poſtea ſcriptum eſt: ut autem aſcenderunt fratres ejus tunc et ipſe aſcendit. Ad ſolemnitatem, non manifeſte, ſed quaſi in abſcondito. Iturum ſe negavit, et fecit quod prius negaverat. Latrat Porphyrius: inconſtantiæ et mutationis accuſat, neſciens omnia ſcandala ad carnem eſſe referenda. Hieron. adv. Pelagian. Epiſtol. tom. ii. p. 217. vol. i.

V. 16. Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me.

In

In addreſſing you, ſays Socrates to the Athenians, Apolog. § 5. I do not ſpeak mine own word (or doctrine), but I ſhall refer you to a very credible witneſs; alledging the oracle's teſtimony concerning his wiſdom. Ου γαρ εμον ερω τον λογον, ον αν λεγω, αλλ' εις αξιοχρεων υμιν τον λεγοντα ανοισω.

V. 17. If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf.

It is a maxim with Ariſtotle, that the mind's eye is not capable of right judging without virtue; that vice and wickedneſs pervert the judging faculty, and cauſe it to be deceived, and impoſed upon, in reference to the great principles of moral practice. So that it is manifeſt, he adds, that no man can be a judicious and diſcerning man, but he that is a good one. Η δε εξις (φρονησεως ſcil) τω ομματι τυτω γινεται της ψυχης, ουκ ανευ αρετης——διαστρεφει γαρ η μοχθηρια και διαψευδεσθαι ποιει περι τας πρακτικας αρχας, ωστε φανερον οτι αδυνατον φρονιμον ειναι, μη οντα αγαθον. Ethic. ad Nicom. lib. vi. cap. xii. ſub fin.

Will (or is willing). Fowler's Deſign, p. 191.

V. 24. Judge not according to the appearance, but judge righteous judgment.

We ought not, ſays Lyſias, pro Mantith. Orat. xv. near end, p. ed. Hanov. 271. to judge of any man, merely by aſpect or outward appearance (απ' οψεως), ſo as to make him the object, either of our love or hatred; but are to look into his works or actions.——Ουκ αξιον απ' οψεως, ω βουλη, ουτε φιλειν, ουτε μισειν ουδενα, αλλ' εκ των εργων σκοπειν.

Ariſtotle, Nicom. Eth. lib. x. cap. viii. mentions it as a ſaying of Anaxagoras, that he ſhould not at all wonder if the multitude were to look upon him as a ridiculous fool, ſince they judge (κρινουσι) only by things outward and viſible to ſenſe. Οτι ουκ αν θαυμασειεν, ει τις ατοπος φανειη τοις πολ-

λοις, ητοι γαρ κρινουσι τοις εκτος, τουτων αισθανομενοι μονον.

See alſo Simplicius's Commentary upon the ſixty-ſeventh chapter of the Enchiridion of Epictetus. Την περι των πραγματων κρισιν ακριβεστεραν ημας εχειν βουλεται, ωστε μητε ψεγειν ημας τινα, μητε επαινειν, εφ' οις ποιει, ει μη τον σκοπον μαθωμεν, εις ον αποβλεπων ποιει, &c.

He would have us judge after a better rate, than either to blame or to commend any one for what he does, unleſs we are acquainted with his end in doing it.

Compare chapter vii. ver. 15. of this goſpel.

V. 37. In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

Xenophon, in the fourth book of his Græcian Hiſtory, p. ed. Leunclav. 471. top. tells us, of certain perſons, who, having reſolved upon a maſſacre at Corinth, fixed upon the laſt day of one of their feaſts for that purpoſe; ſuppoſing, that on account of a larger concourſe, they ſhould be more likely to meet with all the objects of their malice.——Την τελευταιαν (ευκλειων ſcil.) προειλοντο, οτι πλειους αν φοντο λαβειν εν τη αγορα, ωστε αποκτειναι.

V. 38. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.

Quaſi dicat, adeo non ſitiet, ut flumina ex ventre ejus fluant aquæ viventis. Slichtingius in loc.

V. 46. The officers anſwered, Never man ſpake like this man.

Nihil eſt enim ad perſuadendum efficacius, nihil accommodatius ad delectandum, nativa hac oratione et ſimplici, quæ detracto omni ornatu verborum, rebus ipſis placet, quas expromit,

promit, in earumque delectu laborem omnem et induſtriam conſumit. Huet. Demonſtrat. Evangel. p. 705. in loc. et Matt. vii. 29.

V. 49. But this people who knoweth not the law are curſed.

A collective noun, though in grammar of the ſingular number, and neuter or femine gender, may have adjectives joined to it of that number and gender, of which the perſons are, which are included in the ſenſe, ſays Mr. Blackwall, in his Sacred Claſſics, p. 93. alledging this verſe, and adducing a parallel from Xenophon.

CHAP. VIII.

V. 3. And the ſcribes and Phariſees brought unto him a woman taken in adultery; and when they had ſet her in the midſt.

Epictetus has a whole chapter addreſſed to one taken in adultery, in which he expatiates, with great dexterity, upon the nature of that crime. Προς τον επι μοιχεια καλεκλημμενον. Lib. ii. cap. iv.

V. 4. They ſay unto him, Maſter, this woman was taken in adultery, in the very act.

Uſurpatur igitur hoc vocabulum (επαυτοφωρῳ ſcil.) proprie de iis qui in ipſo furto ſunt deprehenſi, habentes in manibus τα φωρια, quæ furati ſunt, a ſe ipſis proditi. Transfertur poſtea etiam ad alia facinora et ſcelera, in quibus quis deprehenditur. Joh. viii. 4. Επαυτοφωρῳ, in ipſo facto, i. e. adulterio. Vigerus de Idiotiſmis. edit. Hoogeveen. p. 65. cap. iii. ſect. iii.

Εαν τε επ' αυτοφωρῳ, εαν τε μη——Platon. de Legibus, lib. xii. ſub. init.

V. 7, 9. So when they continued aſking him, he lifted up himſelf, and ſaid unto them, He that is without ſin among you, let him firſt caſt a ſtone at her, &c.

Hoc dicto non abſolvit ream ſed omnium percuſſit conſcientiam. Metuebat autem quiſque ſibi male conſcius, ne Jeſus, cui videbant etiam occulta non eſſe incognita, proderet in publicum ipſorum facinora. Eraſm. Paraphr. in loc.

By this ſaying, he did not abſolve the accuſed, but ſmote the the conſcience of all. So that every one for himſelf, was afraid that Jeſus, to whom, they perceived, that ſecret things were not unknown, ſhould bring their own evil practices to light; full as they were, according to the farther language, of the paraphraſt, of envy, hatred, calumny, avarice, ambition, and deceit. Illi pleni livore, odio, calumnia, avaritia, ambitione, fraude.——

V. 12. Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.

Illos ego præſtantiſſimos viros, lumina reipublicæ vivere volebam, tot conſulares, tot prætorios, tot honeſtiſſimos ſenatores, omnem præterea florem nobilitatis ac juventutis, tum optimorum civium exercitus. Ciceron. Philip. ii. edit. Colinæ. Orat. tom. iii. fol. 173. p. 2.

In te autem M. Antoni, id decrevit Senatus, et quidem incolumis, nondum tot luminaribus extinctis. Ibid. fol. 176. p. 1.

Cumque his Cn. Pompeium, qui imperii populi Rom. decus ac lumen fuit. Ib. fol. 177. p. 1. top.

Vix puerile mihi tempus confecerat ætas,
Cum primo malas ſignabat Regulus ævo
Acceſſi comes atque omnes ſociavimus annos.
Donec diis Italæ viſum eſt extinguere lumen

Gentis,

Gentis, in egregio cujus ſibi pectore ſedem
Cæperat alma fides mentemque amplexa tenebat.
Sil. Italic. lib. vi.

V. 19. Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo.

Though we ſay, ſays Plotinus, that there is a certain other being, that exiſts after the one; it is, nevertheleſs, to be conſidered as exiſting with that one, and that which is after it, is converſant with it, and adhering to it. And is, as it were, its offspring, cloſely united with it; ſo that what partakes of that which is after it, partakes of it. Ει λεγοιμεν αλλο μετ' αυτο το εν, ομου αυτω, και το μετ' αυτο το περι εκεινο και εις εκεινο, και αυτου οιον γεννημα συναφες εκεινω, ωσε το μετεχον του μετ' αυτο, καχεινε μετειληφεναι. Enn. vi. lib. v. cap. iv.

V. 24. I ſaid therefore unto you, that ye ſhall die in your ſins: for if ye believe not that I am he, ye ſhall die in your ſins.

What is the reaſon, ſays Origen, of men's dying in their ſins, but their not believing that Jeſus is the Chriſt? for he himſelf has ſaid, Unleſs ye believe that I am he, ye ſhall die in your ſins. Now if he that does not believe Jeſus to be the Chriſt, dies in his ſins; it follows, that he that doth not die in his ſins, has believed in Chriſt. But he that dies in his ſins, though he ſay that he believes in Chriſt, in reality, never did believe in him.——Who then, think you, is the believer, but he that is ſo ſenſibly affected by the word, and ſo connaturalized with it, as not to fall into thoſe ſins, which are ſaid to be unto death? For example, he that believeth what juſtice is, will not do an injury; he that believeth in wiſdom, upon having conſidered and explored what wiſdom is, will neither ſay

or do a fooliſh thing. He that believeth in that word or reaſon, which was in the beginning with God, will, upon that conſideration, do nothing irrationally. So he that believeth him to be our peace, will have no hand in diſſenſion and war. Moreover, as Chriſt is not only the wiſdom of God, but the power of God; he that believeth in him, under this other character, will not be without ability for great and noble performances. Τι δε το αιτιον το μεν ταις αμαρτιαις αυτων αποθνησκειν ανθρωπους, η το μη πιστευειν, οτι Ιησους ο Χριστος εστιν; Αυτος γαρ φησιν, Εαν μη πιστευσητε, οτι εγω ειμι, αποθανεισθε εν ταις αμαρτιαις υμων. Ει δε ο μη πιστευων οτι Ιησους ο Χριστος εστιν, αποθανειται εν ταις αμαρτιαις εαυτου, δηλον οτι ο μη αποθνησκων εν ταις αμαρτιαις αυτου πεπιστευκε τω Χριστω. Ο δε αποθνησκων εν ταις αμαρτιαις εαυτου, &c.

V. 32. And ye ſhall know the truth, and the truth ſhall make you free.

Truth, virtue, and rectitude of life, ſays Maximus Tyrius, call for other judges, other laws, and other pleaders (viz. than thoſe of the civil court); by whoſe judgment, Socrates gains his cauſe, receives the plaudit, and obtains the crown. Αληθεια δε και αρετη και βιος ορθος ετερων δικαστων, &c. Diſſ. xxxix. p. 469.

And in his fortieth Diſſertation, the proper work of the divine law is, to produce liberty, virtue, an undiſturbed life, and a ſolid felicity. Τουτου του νομου εργον ελευθερια, και αρετη, και βιος αλυπος, και ασφαλης ευδαιμονια. P. 483.

And again, ibid. p. 484. To theſe other laws, whoever willingly ſubmits himſelf, is free, is rich.——Οις ο μεν εκων υπορριψας εαυτον, ελευθερος και ευπορος.

V. 34—36. Jeſus anſwered them, Verily, verily, I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin, &c.

No man, ſays Epictetus, lib. iv. cap. vi. p. 402. has power over me. I am God's free man: I have got the knowledge of his

his commands: henceforth no man can bring me into ſubjection. Εις εμε ουδεις εξουσιαν εχει. Ηλευθερωμαι υπο του Θεου· εγνωκα αυτου τας εντολας· ουκετι ουδεις δελαξωσησαι με δυναται.

V. 44. Ye are of your father the devil, and the luſts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.

Compare 1 Tim. iii. 6.

V. 48. Then anſwered the jews, and ſaid unto him, Say we not well that thou art a Samaritan, and haſt a devil?

Ex quo Saga in Samariam invexit Magos, (ut Medea regina in Theſſaliam) ſexcentas annos Samaria hoc malo referta manſerit, adeo ut vulgo diceretur, Samaritanus es, diabolum familiarem habes; quam calumniam adverſarii impegerunt Chriſto. Bodin. Wier. Confutat. ap. Dæmonomam. p. 429.

[From the time that Saga carried ſorceries and inchantments into Samaria, as Medea did into Theſſaly, that country was filled with this evil for ſix hundred years. Hence came the proverbial expreſſions, "Thou art a Samaritan; Thou haſt a devil." This calumny, his enemies caſt upon Chriſt.]

V. 56. Your Father Abraham rejoiced to ſee my day: and he ſaw it, and was glad.

Ηγαλλιασατο, geſtivit, Beza; ιδειν ηγαλλετο θυμω, Nonnus hic. Grot. Exultavit ut videret diem meum. Id eſt, cum exultatione deſideravit, per ſynecdochen partis pro toto. Solent enim homines, cum iis ſpes ſit alicujus magni boni, geſtire et exultare, et ſic cum exultatione deſiderare, ut illud videat et

conſequantur. Sic Pſal. lxxxiv. 3. Concupivit et deſideravit anima mea ad atria domini, et cor meum, et caro mea exultant ad Deum vivum. Abraham igitur, dicit Chriſtus, cum illi ſpes mei a Deo facta eſſet per promiſſionem divinam (promiſſionem haud dubie deſignat de ſemine illo in quo benedicendæ omnes gentes eſſent) cum exultatione deſideravit, ut videret diem meum. Slichting. in loc.

Locus elegantiſſimus eſt. Heinſ. Exercitat. in loc.

V. 58. Jeſus ſaid unto them, Verily, verily, I ſay unto you, before Abraham was, I am.

Ετι ων ως ειμι. Platon. Phæd. ap. Select. Dial. § 36. p. 158. Forſter. § 50. p. 274.

CHAP. IX.

V. 1. And as Jeſus paſſed by, he ſaw a man which was blind from his birth.

Venit et de Pannonia quidem natus cœcus ad febrientem Adrianum, eumque contigit, quo facto et ipſe oculos recepit, et Adrianum febris reliquit. Quamvis Marius Maximus hæc per ſimulationem facta commemoret. Spartian. Vit. Adrian. ſub. fin.

[Spartian relates a ſtory of a man, born blind, who came out of Pannonia to Adrian, when he was ill in a fever: and upon touching him, he obtained ſight, and the fever left the emperor. But Marius Maximus treats this as an impoſture.]

V. 2. And his diſciples aſked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was born blind.

Dr. Burnet, in his preface to the fourth part of his Theory of the Earth, obſerves, that our Saviour does not give any reproof, either here or Luke ix. 18, 19. to a ſuppoſition of the præ-exiſtence of ſouls. Compare Prideaux's Connection, vol. ii. p. 341.

V. 6.

V. 6. When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay.

In Taurorum peninſula, in civitate Paraſino terra eſt, qua ſanantur omnia vulnera. Plin. Nat. Hiſt. lib. ii.. cap. xcvi.

[Pliny ſays, that in the peninſula of the Tauri, there was a city, Paraſinus, the earth of which healed all wounds.]

V. 7. And ſaid unto him, Go, waſh in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and waſhed, and came ſeeing.

Ea tempeſtate ſupervenit quædam mulier, quæ diceret ſomnio ſe monitam, ut inſinuaret Adriano ne ſe occideret, quod eſſet bene valiturus; quod cum non feciſſet, eſſe cœcatam: juſſam tamen iterum Adriano eadem diceret atque genua ejus oſcularetur, receptura viſum, ſi id feciſſet. Quod quum inſomnium impleſſet, oculos recepit, quum aqua, quæ in fano erat, ex quo venerat, oculus abluiſſet. Spartian. Vit. Adrian.

[When Adrian was ill, there ſuddenly came a woman, who ſaid, that ſhe had been warned in a dream, to diſſuade him from putting an end to his life, becauſe he would be reſtored to health: that on not doing this, ſhe became blind: that ſhe was again commanded to ſay this, and to kiſs his knees; and was aſſured, that if ſhe obeyed theſe orders, ſhe ſhould recover her ſight. On following the dictates of the dream, ſhe recovered her ſight, on waſhing her eyes with the water of the temple, from whence ſhe had come*.]

Nec ſtatim recipit oculos cœcus, ſed ut erat oblitus luto jubetur ire ad piſcinam Siloæ atque illic aquis proluere lutum oculis oblitum, quo ſimul et illuſtrior eſſet omnibus cœci fiducia nihil detractantis, quod juberetur facere: et novitas ſpectaculi

* For ſome ingenious remarks on theſe tales, ſee Clerici Hiſtor. Eccleſ. p. 610. 4to. Ed.

nec

nec non longioris itineris mora plurimos evocaret miraculi teſtes. Cœcus enim non procul a templo ſedebat. Juxta viam mendicans, et Siloæ fons, unde piſcina naſcitur, eſt ad radicem montis Sion, e cujus aquis mentionem facit et Eſaias. Eraſmi. Paraphr. in loc.

[The blind man did not immediately receive ſight. But, as his eyes were beſmeared with clay, he was commanded to go and waſh off the clay in the pool of Siloam. By this means, the faith of the blind man, who did not refuſe obedience, was made more conſpicuous to all: and the novelty of the ſcene, and the delay occaſioned by the length of the walk, called forth many witneſſes to the miracle. For the blind man was ſitting, and begging, in the road, not far from the temple, and the ſpring of Siloam, from whence the pool aroſe, was at the foot of mount Sion; of which waters Iſaias ſpeaks.]

V. 31. Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him he heareth.

Mr. Blackwall, in his Sacred Claſſics, p. 178. here, very properly, refers to that line of Homer,

Οστις θεοις επιπειθηται, μαλα τ' εκλυον αυτου.

Iliad. lib. i. ver. 218.

Whoever he be that obeys the gods, him they delight to hear.

We have ſomething ſimilar in the Sentences of Demophilus, No. viii. God, he ſays, hears none, but him who is unincumbered with what is foreign to him; i. e. the man that is free from corrupt and vitious deſires. Μονα γαρ του μη τοις αλλοτριοις περιφερομενου επηκοος ο Θεος.

—— —— —— Abi, pater,
Tu potius Deos comprecare, nam tibi eos certo ſcio
Quo vir melior multo es quam ego, obtemperaturos magis.

Terent. Adelph. act. iv. ſc. 5. ver. 69—71.

Go

Go you, father, and pray to the gods, for I am ſure they will gratify you ſooner than me, as you are ſo much better a man.

Id eſſe periculum ne ſuas preces minus audirent Dii quam Ap. Claudii? Liv. lib. x. § 7.

Is there any danger leſt the gods ſhould not hear his (Decius) prayers, as well as thoſe of Ap. Claudius?

CHAP. X.

V. 1. Verily, verily, I ſay unto you, He that entereth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber.

The firſt thing in philoſophy, ſays Epictetus, if a man would enter upon it as he ought, and by the door, is, a conſciouſneſs and thorough apprehenſion of his own weakneſs and inability, in the moſt neceſſary and important matters. Αρχη φιλοσοφιας, παρα γε τοις ως δει και κατα την θυραν απτομενοις αυτης, συναισθησις της αυτου ασθενειας και αδυναμιας περι τα αναγκαια. Diſſ. lib. ii. cap. xi. beginning.

And in the ſixteenth chapter, he laughs at thoſe who boaſt of their reading and profound contemplations; when, in truth, they have not ſo much as paſſed the philoſopher's door, φιλοσοφου δε ουδε θυραν παρηλθον.

V. 4, 5. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice, &c.

Polybius, in the beginning of his twelfth book, tells us, that the flocks, in the iſland of Cyrnon, upon the landing of any ſtrangers, in order to lay hold of them, immediately run away; but that when the ſhepherd, upon obſerving the attempt, ſtoutly blows his horn, they immediately ſcamper towards it. Nor, ſays

ſays he, is it at all wonderful, that they ſhould be thus compliant with the ſound, ſince in Italy, the keepers of ſwine do not obſerve the cuſtom of Greece in following their herd, but going before them to ſome diſtance, they ſound their horn and the herd immediately follow them, flocking to the ſound. And ſo accuſtomed are they to their own horn, as to excite no little aſtoniſhment upon the firſt hearing of it. Τῃ σαλπιγγι συκαλουσι τα ζωα, και παντα προς την ιδιαν αδιαπλωτως συντρεχει σαλπιγγα. Λοιπον οταν τινες προσπλευσαντες προς την νησον αιγας η βους θεασωνται νεμομενας ερημους, κρεῖττα βουληθωσι καταλαβειν, ου προσιεται τα ζωα δια την ασυνηθειαν, &c.

Our Saviour tells us, ſays Mr. Abernethy, (Sermons on Various Subjects, vol. ii. No. v. at the end,) that his ſheep, that is, his true diſciples, who are ſincerely diſpoſed to follow him, know his voice, and can diſtinguiſh between it and the voice of ſtrangers, that is, the voice of error.

V. 7. Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the door of the ſheep.

Lucian has the ſimile of a door, to denote the acceſſion of the mind to ſound and genuine philoſophy; obſerving, that it is not known to every body.——Ουδε πασι γνωριμος η θυρα. Piſcat. § 4, 5. ed. Leeds.

V. 9. I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture.

Let Chriſt be in all our thoughts and ſpeeches. Has he not, for that purpoſe, compared himſelf to all familiar and obvious objects? To the light, that ſo often as we open our eyes, we might ſee him. To bread, water, and wine? that in all our repaſts, we might feed on him. To a door? that in all our out and in goings, we might have him in our remembrance. Ward's Chriſt All in All, ap. Sermons, p. 14.

V. 10

V. 10, The thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

He that buys wares, ſays Epictetus, with adulterate coin, came into the province a thief. Οταν ουν αλλῳ αλλο το νομισμα η εκεινο τις δειξας, εχῃ το αντ' αυτου πιπρασκομενον, εληλυθεν εις την επαρχιαν κλεπτης. Diſſ. lib. iii. cap. iii.

V. 11. I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep.

Maximus Tyrius, at the beginning of his ninth Diſſertation, has an elegant fable of a ſhepherd and a butcher, walking together, and meeting with a ſtrayed lamb. They both of them offered their ſervice to the wanderer; but the lamb, inquiring who they were, wiſely committed himſelf to the care of the former. A particular application of which, to the moral and philoſophic ſcene, immediately follows. Ποιμην ανηρ και μαγειρος εβαδιζον αμφω, &c.

V. 12. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep.

—— Μηλα κακοι φθειρουσι νομηες.

Odyſſ. lib. xvii. ver. 246.

Bad ſhepherds mar the flocks.

When men connive at wickedneſs, for the ſake of ſharing in the profits of it, this, ſays Plato, is, as if the wolf ſhould allow the dogs a part of their prey, and thus obtain their permiſſion to worry the flock. Αν αυτοις των αδικημαλων τις απονομη, καθαπερ κυσι λυκοι των αρπασμαλων μικρα απονεμοιεν· οι δε ημερουμενοι τοις δωροις ξυγχωροιεν τα ποιμνια διαρπαζειν. De Legibus, lib. x. ap. Select. Dial. § 17. p. 227.

Ille

Ille velut pecoris lupus expugnator opimi
Pectora tabenti ſanie gravis, hirtaque ſetis
Ora cruentata deformis hiantia lana,
Decedit ſtabulis, huc, illuc turbida verſans
Lumina, ſi duri comperta clade ſequantur
Paſtores, magnique fugit non inſcius auſa.

Statii Thebaid. lib. iv.

—— Sic denſa lupum jam nocte ſub atra
Arcet ab oppreſſo paſtorum turba juvenco.

Id. ibid. lib. viii.

V. 16. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice: and there ſhall be one fold, and one ſhepherd.

Compare Iſa. lvi. 8.

V. 18. No man taketh it from me, but I lay it down of myſelf. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Ανεγησεν εαυτον. Ignat. ad Smyrn.

V. 30. I and my Father are one.

Unum dicit neutrali verbo, quod non pertinet ad ſingularitatem, ſed ad unitatem, ad ſimilitudinem, ad conjunctionem, ad dilectionem patris, qui filium diligit; et ad obſequium filii, qui voluntati Patris obſequitur. Unum ſumus, dicens, ego et Pater, oſtendit duos eſſe, quos æquat et jungit. Tertullian. adv. Praxeam. cap. xxii.

[He expreſſeth this union by a neuter word, becauſe it relates not to individuality of perſon, but to an union of likeneſs, friendſhip, and affection: the Father loving the Son, and the Son obeying the will of the Father. When he ſays, "The Father

Father and I are one;" he ſhows that they, whom he joins in an equal union, are two beings.]

V. 32. Jeſus anſwered them, Many good works have I ſhewed you from my Father; for which of thoſe works do ye ſtone me?

Docui errantes; conſolatus ſum afflictos; pavi famelicos; mancos reſtitui, leproſos mundavi: ægretos ſanavi: dæmoniacos liberavi: paralyticos et contractos erexi: febres depuli. Omne morborum ac malorum genus profligavi: mortuos in vitam revocavi: totaque mea poteſtas et autoritas, quam mihi tradidit Pater, juvandis vobis impenſa eſt, et impenſa eſt gratis. Eraſm. Paraphr. in loc.

[I have inſtructed the erring: I have comforted the afflicted: I have fed the hungry: I have made whole the maimed: I have cleanſed the leprous: I have healed the ſick: I have delivered the dæmoniacs: I have reſtored the paralytic: I have entirely removed every diſeaſe and affliction: I have raiſed the dead. All the power and authority, which the Father hath given me, I have freely, and without reward, employed for your benefit.]

V. 35. If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken.

Παρα μεν τοις Ιουδαιοις Μωϋσην τον καλουμενον Θεον, ειτε θαυμασην και θειαν ολως εννοιαν ειναι κριναντ© την μελλουσαν ωφελησειν ανθρωπων, ειτε προς την υπεροχην και δυναμιν των ευρειν λεγομενων τους νομους αποβλεψαντα τον οχλον μαλλον υπακεσθαι διαλαβοντ©. Diodor. Sicul. ap. Juſtin. Martyr. Cohort. ad Græcos, p. 65. ed. Ox.

[Juſtin Martyr quotes Diodorus Siculus as ſaying, that among the jews, Moſes was honoured with the name, God; either becauſe it would be beneficial to the multitude, that a divine and extraordinary mind ſhould be aſcribed to him; or becauſe

becauſe it was ſuppoſed, that the people would be more obedient, if they regarded him as ſurpaſſing other legiſlators in excellence and power.]

V 36. Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the ſon of God?

Here our Saviour modeſtly declines the mention of his higheſt Sonſhip, in being the begotten of the Father before all worlds.

CHAP. XI.

V. 2. (It was Mary which anointed (αλειψασα) the Lord.)

The firſt aoriſt, is likewiſe uſed for preter-pluperfect tenſe, (Her. Gr. 549. l. i.) in St. John xi. 1. It ſeems moſt natural to take αλειψασα in this ſenſe, Mary, which had, formerly, anointed our bleſſed Saviour, and to conclude it to have relation to a noted ſtory, which is delivered by St. Luke. It is not propable, that the evangeliſt ſhould relate a ſtory by way of prevention, which was in a ſhort time to be repeated with ſuch various and lively circumſtance. (Chap. xii. 3) Such a ſhort hint, could neither give light to the hiſtory, nor ſatisfaction to the reader; who was ſo ſpeedily to be entertained with an admirable account of that office of piety in this good woman. Let the aoriſt have its full force and meaning as above, and the reaſon plainly appears, why Bethany is called the town of Mary and Martha, and not of Lazarus; why they gave our Saviour notice of their brother's ſickneſs with ſo much freedom and familiarity; and why our Saviour honours the devout and generous family with ſuch peculiar tenderneſs, and diſtinction of friendſhip. Sacred Claſſics, p. 107. 108. with references to Lightfoot. in loc. p. 580. Eng. Works, 1684.

V. 9. Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

Q. d.

Q. d. The day, in the courſe of nature, is a ſafe time for buſineſs. A man is in no great danger of falling, while he has the aid of day-light: ſo while my appointed day for the exerciſe of my miniſtry laſts, in the courſe of providence, I am not afraid of my enemies, however malicious and watchful they may be againſt me. While I have work to do, I am immortal. Evans's Chriſt. Temp. vol. i. ſer. ix. p. 190.

V. 25. Jeſus ſaid unto her, I am the reſurrection and the life: he that believeth in me, though he were dead, yet ſhall he live.

Proclus makes three univerſal unities, eſſence, life, mind.—— Τρεις εισιν αὐται μοναδες ολικαι——ουσια, ζωη, νους. In Plat. Theol. lib. iv. cap. i. p. 179, &c. and cap. ii. iii.

V. 26. And whoſoever liveth and believeth in me ſhall never die. Believeſt thou this?

The man himſelf does not die at all.

When Crito aſked Socrates, how he would be buried. O! ſays he ſmiling, bury me as you pleaſe, if you can but catch me, and I don't ſlip out of your fingers. Then turning to his other friends, I ſhall never, ſays he to them, perſuade this Crito that it is I, who am now talking to you, and have been diſcuſſing theſe ſeveral topics, that am Socrates, and not that corpſe which you will ſee bye and bye, and the burying of which he will needs have to be burying me: but, O my friends! how often have I told you, that, when I have drank the poiſon, I ſhall be no more with you, but ſhall be gone to certain happineſſes of the bleſſed. Θαπτομεν δε τινα σε τροπον; Οπως αν, εφη, βουλησθε· εαν περ γε λαβητε με, και μη εκφυγω υμας. Γελασας δε αμα ησυχη, και προς ημας αποβλεψας, ειπεν, Ου πειθω, εφη, ω ανδρες, Κριτωνα, ως εγω ειμι ουτος ο Σωκρατης, ο νυνι διαλεγομενος, και διατατων εκαστα των λεγομενων· αλλ' οιεται με εκεινον ειναι, ον οψεται ολιγον υστερον νεκρον, και ερωτα, πως δει με θαπτειν. Οτι δε εγω

παλαι πολυν λογον πεποιημαι, ως επειδαν πιω το φαρμακον, ουκετι υμιν παραμενω, αλλ' οιχησομαι απιων εις μακαρων δη τινας ευδαιμονιας, ταυτα μοι δοκω, &c. Phædon. § 64. p. 306. ed. Forſter.

When he ſays certain happineſſes, he ſeems to touch upon that ſentiment, ſo familiar to the chriſtian ear, that there is ſomething in the nature of this future felicity too great and ſublime to be at preſent expreſſed, or even fully conceived of.

Ariſtotle, ſpeaking of the cogitative or mental part in man, ſays, this ſeems to be every one's ſelf.——Τα γαρ διανοητικα χαριν, οπερ εκαστος ειναι δοκει.

And again, The mind, or thinking part, ſeems to be every one's ſelf, or moſtly ſo. Δοξειε δ' αν το νουν εκαστος ειναι, η μαλιστα Ethic. Nicom. lib. ix. cap. iv. p. 397, 398.

So cap. viii. p. 412. A man has attained to ſelf-government, or not, according to his having, or not having, a command over his mind; that being every one. Και εγκρατης δη και ακρατης λεγεται, τω κρατειν τον νουν η μη, ως τατα εκαστω ουτος.

And again, lib. x. cap. vii. ſub fin. This, (namely) that which is beſt or principal in us, to wit, the mind, ſeems to be every one. Δοξειε δ' αν εκαστον ειναι τουτο, ειπερ το κυριον και αμεινον. This (mind, or better part in us) is chiefly the man. Ειπερ μαλιστα τουτο ανθρωπος.

V. 31. The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary, that ſhe roſe up haſtily and went out, followed her, ſaying, She goeth unto the grave to weep there.

It is, it ſeems, a cuſtom among the Turks, frequently to viſit the ſepulchres of their kindred. Ad ſepulchra ſæpiſſime itum eſt a cognatis, ad teſtandum luctum ſimul et affectum. Smith de Moribus, &c. Turcarum. Epiſt. i. p. 56. 1674.

V. 34.

V. 34. And ſaid, Where have ye laid him? They ſaid unto him, Lord, come and ſee.

Epiphanius introduces the queſtion of this verſe, among many other particulars, as referable to the humanity.——Οτι εκ σαρκος και ανθρωποπαθος τα διηγηματα. Ancorat. § 38.

V. 35. Jeſus wept.

In Homer, we have Achilles weeping plentifully over the corpſe of Patroclus.

——Ποδωκης ειπετ' Αχιλλευς,
Δακρυα θερμα χεων. Iliad. lib. xviii. ver. 234, 235.

And, at the beginning of the nineteenth book, it is in this weeping poſture his mother finds him, κλαιοντα λιγεως.

In the twenty-fourth of the Odyſſey, Agamemnon forgets not this circumſtance with reſpect to the death of Achilles himſelf, telling him, how heartily he and the other Græcians wept upon that occaſion.

——Πολλα δε σ' αμφις
Δακρυα θερμα χεον Δαναοι—— Ver. 45, 46.

And in the Latin poet, too, we have the ſame Achilles weeping at what his mother had juſt been ſaying to him;

Talia dicentem non ipſe immotus Achilles
Solatur; juratque fidem, juratque fletu
Spondet.—— Statii Achillead. lib. ii.

In Silius Italicus, we have Hannibal weeping ſorely on his leaving Italy, and fetching many a ſigh.

Ductor defixos Itala tellure tenebat
Intentus vultus, mananteſque ora rigabant
Per tacitum lacrymæ et ſuſpiria crebra ciebat. Lib. xvii.

And that in theſe repreſentations, the poets have been faithful ſcribes to nature, the hiſtoric page itſelf will ſufficiently evince.

In Herodotus, we have Xerxes weeping at the head of his army, upon the thought, that in ſo ſmall a ſpace of time, not one of that vaſt number would be ſurviving. Μετα δε τουτο εδακρυσε. Lib. vii.

In the tenth book of Polybius, the gallant Scipio is forced into tears by thoſe of a captive lady. Ηναγκασθη δακρυσαι.

Lucullus weeps amidſt the triumphs of his arms. Ως ε——εισελθουλα και δακρυσαντα, προς τους φιλους ειπειν—— Plutarch. Vit. p. 503. bott.

So does Eumenes over the expiring Craterus. Καταβας απεδακρυσεν. Ib. p. 587. D.

Cæſar wept when he received the ring from the finger of the ſlaughtered Pompey. Εδακρυσεν——Κατεδακρυσεν. Ib. p. 662. A. and 730. D.

Upon Cæpio's death, the philoſophic Cato gives way to the deepeſt lamentations. Ου μονον κλαυθμοις και περιπλυξεσιν του νεκρου——Ib. p. 764. A.

And in the ſame page, C. we have the ſoldiery ſhewing their reſpect and fondneſs for Cato himſelf, not only by their good wiſhes and acclamations, but alſo by their tears. Ουχ ευχαις ——αλλα δακρυσι——

Upon another occaſion we find the ſame philoſopher is ſaid to have wept. Δακρυσαι τον Κατωνα φασιν. Ib. p. 790. E.

And ib. p. 980. E. we have the victorious Dion in tears. Ο Διων εκδακρυσας——

Dion Caſſius tells us, lib. xli. p. 181. A. that before the battle of Pharſalia, both armies were diſſolved in tears. Ες δακρυα και θρηνον επεσον.

And lib. lvi. p. 150. bott. we have Veſpaſian weeping in the ſenate-houſe. Δακρυσας εκ του βουλευτηριου εξηλθε.

And we have the ſame emperor weeeping again, ibid. p 752. D. Δακρυσαι μεν γαρ αυτον και τους αλλους εποιησεν.

In

In Livy, lib. v. § 7. we have the ſenate and the people together in tears of joy, and ſtriving who ſhould weep the moſt. Certatim patribus plebique manare gaudio lacrimæ.

And in the eight book, Manlius is ſpoken of with honour, for having beſtowed his tears, as well as his praiſes, upon his deceaſed colleague.——Manlius conſul, audito eventu collegæ, quum ut jus faſque erat, lacrimis, non minus quam laudibus debitis, proſecutus tam memorabilem mortem eſſet; pauliſper addubitavit, &c.

V. 50. Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.

Atque ego, etiam ſi plurimum eſſe civium in hac civitate ſpectarem, bene tamen redimi capite unius civis pacem putarem. Quintil. Declam. No. cclxiii. ſub init.

CHAP. XII.

V. 6. This he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bare what was put therein.

Dion Caſſius, lib. xliii. p. 226. B. tells us, of a tumult among the Roman ſoldiery, on account of the ſilk curtains made uſe of by Cæſar in his ſhews; obſerving, that this was not ſo much out of concern for the uſeleſs expence, as becauſe the money had not been beſtowed upon them. Ουκ οτι εμελε σφισι των εικη δαπανωμενων, αλλ' οτι ουκ αυτοι και τα εκεινων ελαβον.

V. 16. Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembered they that theſe things were written of him, and that they had done theſe things unto him.

Of what we read, or hear, or even meditate upon, for the preſent, we may not apprehend the full ſenſe and benefit, which, yet, may afterwards very clearly appear to us.

V. 24. Verily, verily, I ſay unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Semen autem eſt materies periens, quia adveniente forma plantæ, recedit forma ſeminis. Voſſ. de Idoloſ. lib. ii. p. 634.

V. 25. He that loveth his life ſhall loſe it; and he that hateth his life in this world ſhall keep it unto life eternal.

If the ſoldier, ſays Maximus Tyrius, Diſſ. xxxix. p. 471. oftentimes deſpiſes death in battle, and the pilot at ſea; and every one, according to the art, or buſineſs, in which he is employed, deſires nothing more than to die in a laudable adherence to it; ſhall it be handſome and honourable in the philoſopher alone, to deſert his poſt, to quit the ſhip, and for the ſake of ſaving his life, throw away his ſhield, that is his virtue? Ει δε θανατου μεν ηδη τις εν πολεμω κατεφρονησε, και κυβερνητης εν θαλατ[illegible], &c.

V. 26. If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: if any man ſerve me him will alſo my Father honour.

Mr. Baxter ſays, of this promiſe, I have found (it) ſo full of ſweetneſs, that I value it above all the riches of the world. Self-ignorance, p. 396.

CHAP. XIII.

V. 15. For I have given you an example, that ye ſhould do as I have done to you.

Nicephorus,

Nicephorus, in his twelfth book, cap. xlii. tells us, concerning Placilla, wife to the emperor Theodoſius, that, to thoſe who laboured under any kind of diſeaſes, or ſuffered in their limbs, ſhe did, in her own perſon, adminiſter all manner of aſſiſtance and relief, going to their houſes, and ſupplying them with every thing, that was wanting; and that, in the ſame manner, ſhe viſited the hoſpitals, taking care of thoſe that were by ſickneſs confined to their beds, taſting their broth, and bringing it to them, waſhing their diſhes, and performing for them all the offices of a ſervant maid. *Και τοινυν των νοσοις παντοιαις πεπηδημενων και λελωβημενων ταμελη, πολλην και παντοδαπην εποιειτο φροντιδα*, &c.

V. 17. If ye know theſe things happy are ye if ye do them.

Of all precepts, ſays Xenophon, (Hipparch. ſub fin. Op. ed. Leuncl. p. 766. fig. 10.) I look upon that to be the choiceſt and beſt, that whatever a man knows to be good and uſeful, that he takes care to put in practice. *Παντων δε των υπομνηματων εμοιγε δοκει κραλιστον ειναι, το, οσα αν γνω αγαθα ειναι, επιμελεισθαι, ως αν πραχθη.*

Ariſtotle, in the beginning of his Ethics ad Nicom. tells us, that the end and deſign of that treatiſe is, not knowledge, but practice.——*Το τελος εστιν, ε γνωσις, αλλα πραξις.* Lib. i. cap. iii. p. 6.

In the thirteenth chapter, at the end, his obſervation is, that, when we ſpeak of a man's moral character, we do not ſay, ſuch a one is wiſe and knowing, but that he is a man of a mild and well regulated temper. *Λεγοντες γαρ περι τε ηθους, ε λεγομεν οτι σοφος η συνετος, αλλ' οτι πραος η σωφρων*

And in the ſecond, lib. cap. iv. he tells us, that, with reſpect to the acquiſition of the virtues, mere knowledge is of little or no avail. *Προς δε το τας αρετας, το μεν ειδεναι μικρον η ουδεν ισχυει.* Comparing, at the end of it, thoſe,

who content themſelves with mere philoſophical ſpeculation, to a ſick man, ſending for a phyſician, and giving great attention to his advice; but not obſerving a tittle of it in his regimen or manner of living.——Ομοιον τι ποιουντες τοις καμνουσιν, &c.

Nec enim ſatis eſt, ſays Cicero, de Finibus, lib. i. § 14. judicare quid faciendum, non faciendumve-ſit, ſed ſtare etiam oportet in eo, quod ſit judicatum. It is not enough to form a right judgment, as to what is, or is not, to be done; but we muſt abide by that judgment in the real conduct of our lives.

And Seneca, epiſt. lxxv. has almoſt the very words of the preſent verſe. Non eſt beatus, qui ſcit illa, ſed qui facit.

V. 23, 25. Now there was leaning on Jeſus' boſom one of his diſciples, whom Jeſus loved, &c.

Qui ſupra me diſcumbebat. Petron. Satyric. p. 212.

V. 27. And after the ſop, Satan entered into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly.

Totum illius animum occupavit. Eraſm. in loc.

V. 28. Now no man at the table knew for what intent he ſpake this unto him.

When our Lord, at his laſt ſupper with his diſciples, at the motion of St. Peter to St. John, told St. John how Judas ſhould betray him, St. John told it not to St. Peter, (though he aſked him.) Hilton's Scale of Perfection, pa. i. cap. xv. § 1. p. 21. Which he imputes to his deep contemplation; adding, That he forgat both Judas and St. Peter.

V. 29. For ſome of them thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy thoſe things that we have need of againſt the feaſt; or, that he ſhould give ſomething to the poor.

Although

Although hee were ſo poore, that he lived on the almeſſe and liberalitie of other men; yet of that, which was more than ſerved his own neceſſitie, he uſed to beſtowe upon the poore; as John xiii. 29. to teache them whome hee hath bleſſed with temporal riches, which he refuſed, to enrich us with heavenlye treaſures; that they, of their ſuperfluitie, would be content to give to the relieſe of their poore bretheren, which hee did not neglect in his extreame poverty; to teach them alſo, that have but mean ſubſtaunce, that they ought not to bee excuſed, but ſomewhat to contribute unto the neceſſitie of their poore bretheren; when he that had nothing at all, but that which was given, even of that beſtowed part. Diſcourſe of Eccleſiaſtical Government, p. 101, 102. Lond. 1584.

V. 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another.

Novum aliquid vultis audire, ſed ego novum quid non habeo, niſi ut vos innovet amor, Mandatum hoc novum do vobis, nihil vobis notius, et nihil vobis eſt novius.——Amor ſeipſum inprovectus ſemper urget uberiores. Æmulamini, filiæ Hieruſalem, chariſmata meliora, magis autem ut ametis. Æmulatio vos hæc ſemper amplius urgeat. Mandatum hoc vobis ſemper ſit novum: et novum eſt, niſi in veſtro dulcis Jeſus veteraverit affectu: utinam ſemper in vobis ille recens ſit, nec mora temporis aliquid imminuat gratiæ.——Vere recens, in quem ſemper anxio inhiatis amore. Gillebert. in Cantic. Cantic. ap. Oper. Bernardi. Serm. xix. col. 1814, 1815.

V. 36. Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now; but thou ſhalt follow me afterwards.

Sequitur; Dixit ei Petrus; Domine, quo vadis? ad hoc reſpondet Dominus quod ſuperius dixerat: quo ego vado, vos non

non poteſtis venire. Hæc verba, quo ego vado, vós non poteſtis venire, Petrus audire non potuit ſine acerbo dolore; et ideo non ad præſentia, ſcilicet mandatum novum do vobis, &c. Sed ad præterita, ſcilicet, quo ego vado, vos non poteſtis venire, reſpondet, dicens, Domine, quo vadis?——Audito, quo ego vado, vos non poteſtis venire: vix poſtea magiſtrum loquentem ſuſtinuit. Unde expleto de mutua dilectione mandato nimio circumſeptus dolore de abſentia futura Domini ſui, ſtatim ſermonem tantæ auctoritatis interrumpit magiſtri, et totus exclamat triſtis in voce, dicens: Domine, quo vadis? ac ſi diceret; mutuam charitatem, quam nobis commendas, illæſam et incontaminatam te donante, ſervabimus; et quicquid aliud præceperis, faciemus; ſed iſtud verbum, quod dixiſti, ſcilicet, quo ego, vado, vos non poteſtis venire, nos magna replevit amaritudine. Et quo vadis, cur nos deſeris, &c. Bemardi in Cœna Domini. ſer. vi. ſub init. Op. col. 1331.

CHAP. XIV.

V. 1. Let not your heart be troubled: ye believe in God, believe alſo in me.

Μηδεις δε ΤΑΡΑΤΤΕΣΘΩ του Πλατωνος απειρον πληθει λεγοντος το εν η το ον. Το γαρ εν και ον πρωϊον, και διηρημενον, απειρον τω πληθει καλει. Proclus in Plat. Theol. lib. iv. cap. xxxvi. p. 236.

——Αιτιας απ' αλληλων διϊσασα, και τοις δευτεροις αει τα δευτερα μετρα της βασιλειας παρεχομενη (Θεοτης). Και μοι μηδεις ΘΟΡΥΒΕΙΣΘΩ τουτων ακουσας των λογων, μηδε εναπιουσθω——Οιεται (Πλατων)——τοις——σοφοις ενδεικνυσθαι τινας υπονοιας θαυμαστας. Ibid. lib. v. cap. iii. p. 254.

Says Juſtin Martyr to the jews; You ſhall hear ſtill more wonderful things; but be not terrified, or confounded, but, rather, be the more prompt and ready hearers and inquirers, deſpiſing the traditions of your doctors, who were more ready

at

at teaching their own inventions, than in underſtanding the dictates of the prophetic and divine ſpirit. Παραδοξοτερους ——λογους ακουσετε, μη ταραττεσθε δε, &c. Dialog. cum Tryph. p. 213, 214.

Ου πανυ τι πιςευων τω Κανιδιῳ. Plutarch. Caton. Minor. Vit. p. 776. bott.

Not having an intire confidence in Canidius. Quod non ſatis fideret Canidio.

Σωκρατης μεν πιςευει τῳ Απολλωνι. Socrates credit Apollini Maxim. Tyr. Diſſ. xxxix. ſub fin.

V. 2. In my Father's houſe are many manſions: If it were not ſo, I would have told you. I go to prepare a place for you.

Generally the ſervants go before their lord, to prepare for them; but here, amazing condeſcenſion, our Lord goes to prepare a place for us, his ſervants.

Plutarch, ſpeaking, as he ſays, according to the idea entertained by the ancients in reference to the future ſtate of happineſs, allotted for the pious and good, calls it a ſeat of honour and præ-eminence; a place appointed, or ſet apart, in which they are to have their ſtated reſidence and abode.——Τιμη και προεδρια,——και χωρος τις αποτεταγμενος, εν ῳ διατριβουσιν αι τουτων ψυχαι. Ad Apollon. Op. Moral. p. 88.

Quomodo multæ manſiones apud Patrem, ſays Tertullian. Scorpiac. cap. v. ſi non pro varietate meritorum? Nota ix. Sanctos in cœlo, non æquali modo videre Deum, nec æqualiter beatos eſſe, ſed inæqualiter, pro inæqualitate meritorum, et luminis gloriæ; in domo enim Patris manſiones multæ ſunt. Et hoc eſt de fide contra Jovinianum, qui contendebat omnes ſanctos æqualiter beatos fore, et definitum eſt in concilio Florentino; neque enim ex parabola Patris familias reddentis eundem denarium operariis, quorum alii aliis plus laboraverunt, col-

colligitur æqualitas beatitudinis formalis ſen viſionis, ſed duntaxat inferendum eſt, eodem objecto beatifico omnes fruituros, per totam æternitatem, quæ erit communi omnibus. Catechiſm. ad Ordinandos, pa. i. p. 107, 108.

[Tertullian refers the many manſions, to the different and various merits of the ſaints; who, he ſuppoſes, will not equally ſee God, nor enjoy happineſs in heaven, but unequally, according to the different degrees of virtue, and of the light of glory. It was ſo determined, in the council of Florence, againſt Jovinian, who contended, that all the righteous would be equally happy. This equality of happineſs, is not to be concluded from the recompence of a penny made by the houſeholder in the parable, to all the labourers, though ſome had worked longer than others. All that is to be inferred from it is, that all, in common, enjoy, through all eternity, the ſame beatific object.]

V. 4. And whither I go ye know, and the way ye know.

Hoc ænigmate Dominus ſubindicabat ſe proficiſci ad Patrem, ſed per mortem crucis. Optabile erat quod adibatur, ſed iter videtur inamabile. Hoc diſcipuli neſcire non poterant, toties auditum a Domino: ſed mæror et oblivio faciebat, ut, quod ſciebant, neſcirent. Eraſm. Paraphr. in loc.

[By this ænigmatical expreſſion, our Lord intimated, that he was going to his Father, by the death of the croſs. That he ſhould go, was to be wiſhed; but the way appeared diſagreeable. The diſciples, as they had ſo often heard it from him, could not be ignorant of it; but grief and forgetfulneſs cauſed them not to retain the knowledge of it.]

V. 6. Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

In

In the way and method that I prescribe. Ει δε που τις εστιν αγαθος και ευστοχος κυβερνητης, ευθυ των λιμενων χωρει των ασφαλεστατων——Τις ουν εστιν ο κυβερνητης ουτος; και τινι φεροντες εαυτους επιτρεψωμεν. Max. Tyr. Dissert. xxxi. near the beginning.

If there be any where to be met with a good and skilful pilot, we are sure to be conducted, in the directest way, into a haven of perfect security. Who, then, is such a pilot, and to whose care shall we commit ourselves?

Το δε εν φιλοσοφια κεφαλαιον, και η επ' αυτο οδος, δεισαι διδασκαλε τας των νεων ψυχας ξυνεπαιροντος, και διαπαιδαγωγουντος αυτων τας φιλοτιμιας, και ουδεν αλλ' η λυπαις και ηδοναις τας ορεξεις αυτων ξυμμετρουμενε. Diss. xxxvii. p. 445.

The grand point in philosophy, and that, which the way that must lead to it, stands so much in need of, is a teacher, that can exalt and elevate the minds of the younger sort, that can form their inclinations and views, according to the best methods of a solid and manly discipline; and give just measure to their desires, in relation to the several griefs and pleasures, by which they are liable to be affected: and having compared Pythagoras, Socrates, and other philosophers, to the poets and exhibiters upon the stage; he adds, But where shall we find such a poet or performer now? Let us look out for the man; possibly, somewhere or another, he may be found; and should he, indeed, appear, he will not, surely, be treated with contempt. Ζητωμεν τον ανδρα· ταχα που φανησεται, και φανεις ουκ ατιμασθησεται. Ibid. p. 449.

Via scilicet in forma conversationis justæ, veritas in expectatione rei certæ, vita in perceptione felicitatis æternæ. Leon. Sermon. de Passione, No. xviii. Serm. p. 301.

V. 9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?

Apparere

churches; ſo that theſe firſt churches had ſight and hearing, to aſſure them of the divine miraculous atteſtation of the truth of their teſtimony, who told them of the doctrine, miracles, and reſurrection of Chriſt. And all this from Chriſt's ſolemn promiſe and gift. John xiv. 12. Baxter's Life of Faith, pa. ii. chap. vii. p. 127.

V. 13, 14. And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son, &c.

Apud Judæam Carmeli Dei oraculum conſulentem (ſcil. Veſpaſ.) ita confirmavere ſortes, ut quicquid cogitaret volveretque animo, quantumlibet magnum, id eſſe proventurum pollicerentur. Sueton. Veſpaſian. cap. v.

Eſt Judæam inter Syriamque Carmelus; ita vocant montem, deumque——illic ſacrificanti Veſpaſiano, cum ſpes occultas verſaret animo, Baſilides ſacerdos, inſpectis identidem extis, Quidquid eſt, inquit, Veſpaſiane, quod paras, ſeu domum exſtruere, ſeu prolatare agros, ſive ampliare ſervitia, datur tibi magna ſedes, ingentes termini, multum hominum. Tacit. Hiſt. lib. iii. § 78. ed. Glaſg. p. 88.

[Repreſenting, that Veſpaſian, ſacrificing at Carmel, a mountain between Judea and Syria, and conſulting the god and oracle there, was aſſured of ſucceſs in any great deſigns he formed: and that, whether he had it in contemplation, to erect a palace, to enlarge his eſtates, or increaſe his ſlaves, a ſtately dwelling, extenſive territories, and a number of men, ſhould be given him.]

Id eſt (ſays St. Bernard, commenting upon this verſe) quicquid petieritis ad ſalutem animarum veſtrarum, hoc dabo vobis ſtatim vel poſtea. In Cœn. Domini. Serm. vii. col. Op. edit. Pariſ. 1335.

[That is, whatever ye ſhall aſk for the ſalvation of your ſouls, ſhall be given to you immediately, or afterwards.]

V. 16.

V. 16. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.

Dabit vobis, non quod ipſi non haberent, ſed quia habebant minus et occulte, et accepturi erant amplius, et manifeſte. Bernard. in loc. ibid. col. 1337. A.

[Denoting, not that he was not already given, but that the gifts then afforded more privately, and in a ſmaller proportion, ſhould be received in a more open and abundant degree.]

See the following verſe.

V. 17. Even the Spirit of truth; whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ſhall be in you.

Hunc ſpiritum veritatis viri impii et mendaces accipere non poſſunt. Omnes enim, qui habent manus pollutas, non dico, carnis, ſed mentis, non ſtercore cœni, ſed fœtore delicti, eum tam mundum, tam ſplendidum, tam glorioſum, non valent capere, non poſſunt tenere, nequeunt poſſidere. Hunc mundus non capit, hoc eſt mundanus, mundi cultor, mundi amator. Amatorem mundi odit ſpiritus Chriſti. Bernard. ibid. C.

[Men of impiety and falſhood, cannot receive the ſpirit of truth. All who have defiled hands, who are polluted, not in the fleſh, but in mind, not with filth, but with vice, cannot embrace, entertain, and poſſeſs ſo pure, ſo ſplendid, and ſo glorious a gift. The world, that is, the worldly man, the devotee and lover of the world, does not receive it. The ſpirit of Chriſt hates him, who loveth the world.]

V. 18. I will not leave you comfortleſs: I will come to you.

Plato has ορφανος ων ταυτης της επιστημης (του βελτιστε ſcil.). Alcibiad. ii. ap. Select. Dial. § 7. p 250.

V. 19. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo.

Bonis tantum apparuit Chriſtus poſt reſurrectionem, non pravis et perverſis amatoribus mundi. Poſſumus dicere quod modicum tempus dicitur totum tempus noſtræ mortalitatis, quo finito auferetur impius, ne videat gloriam Dei, quam videbunt juſti. Quod autem dicitur, Ego vivo et vos vivetis, ſic eſt intelligendum; Ego vivo, qui ſum vita, et per me vitam vos vivetis Bernard. ib. Ser. ix. col. 1338.

Mundus eum non videbit, mundus, id eſt, mundi amator. Amatores enim mundi, nomine vocantur. Ibid. col. 1339.G.

Dicitur etiam aliter mundus, ſcilicet rerum tranſeuntium amatores. Ibid. Serm. x. col. 1345. B.

[Chriſt appeared, after his reſurrection, to the good only; not to the depraved and perverſe lovers of the world.——We may ſay, that what is called "a little while," is the whole period of our mortality: this being finiſhed, the impious man ſhall be taken away, without ſeeing the glory of God, which the righteous ſhall behold.——When it is ſaid, "Becauſe I live, ye ſhall live alſo;" the meaning is, "I, who am the life, live; and by me, the life, ye ſhall live." "The world ſhall not ſee me:" that is, he who loves the world; for they who love the world, are called the world.]

V. 20. At that day ye ſhall know that I am in my Father, and ye in me, and I in you.

There is a very material difference to be obſerved between the terms of our being in Chriſt, and his being in us. It is poſſible, and too common, for a man to be in Chriſt, (i. e. a chriſtian,) and, yet, for Chriſt not to be in him. So a branch may be in the vine, or a member in the body, yet the ſap or virtue

virtue of the vine may not circulate in that branch, nor the life and ſpirit of the body be in the member. Appendix to Archbiſhop Leighton's Eighteen Sermons, artic. iv. p. 319.

Nothing can put us in poſſeſſion, and give us an entrance, into that inheritance (heaven), but Chriſt's being IN US, as well as our being in him. Ibid. p. 321.

V. 22. Judas ſaith unto him, not Iſcariot, Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world?

Audito quod mundus non videbit eum, ſed potius ipſi videbunt: pro omnibus quæſituris quærit Judas cauſam hujus diſcretionis. Hæc eſt autem cauſa ex Domini reſponſione, dilectio, per quam ſolam diſcernitur gens ſancta a non ſancta. Bernard. in Cœn. Dom. Serm. ix. Op. col. 1340. L.

[Hearing that the world ſhould not ſee him, but that they ſhould ſee him, Judas, in the perſon of all, aſks the cauſe of this diſtinction. This cauſe, according to the Lord's anſwer, is love: by which alone the holy is diſtinguiſhed from the unholy nation.]

Mœrore metuque perturbatus ſuſpicaretur Dominum ſic appariturum amicis, quemadmodum lemures ac ſpectra nocturnis tenebris ſeſe nonnunquam offerunt, aut quemadmodum in ſomnis viſa quædam occurrunt. Eraſm. Paraphr. in loc.

[Diſturbed with grief and fear, he ſuſpects that the Lord would appear to his friends, as ſpirits and ſpectres, ſometimes, preſent themſelves in dark nights; or as things offer to view in dreams.]

V. 23. Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Non aperte respondit ad id quod rogabatur, sed ad id sermonem reflectit, quod magis oportebat illorum animis infixum esse, quo jam præpararentur ad spiritualem domini copiam, quandoquidem nec illa, quæ post resurrectionem erat exhibenda, posset diuturna esse. Id. ib. in loc.

[He did not reply directly to the question, but turns his discourse to what it was more important to have fixed in their minds, that they might be prepared for the spiritual effusion: for the manifestation of himself, after his resurrection, could not be permanent.]

Earnestly implore God to come, says Plotinus, and he will come, bringing along with him his whole universe of beauty, and all the gods that are in him. Θεον δε καλεσας——ευξαι ελθειν. Ο δε ηκοι τον αυτου κοσμον φερων, μετα παντων των εν αυτῳ θεων. Ennead. v. lib. viii. cap. ix. p. 550. C.

Οι τρεις αχραντοι θεοι, και αυτων των πατερων φυλακες υπεστησαν, και περι αυτες εστησαντο την ατρεπτον φρουραν, και ΕΝ ΑΥΤΟΙΣ ΜΟΝΙΜΩΣ ιδρυσαν εαυτους. Proclus in Plat. Theol. lib. v. cap. xxxiii. sub fin.

V. 25, 26. These things have I spoken unto you, being yet present with you, &c.

Ταυτα μεν ουτω παντα πεπειρανται· συ δ' ακουσον·
Ως τοι εγων ερεω, μνησει δε σε και Θεος αυτος.
Odyss. lib. xii. ver. 37, 38.

Thus far thy toils are finished. Now attend.
Mark well my words, of which the gods will sure
Themselves remind thee.

V. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.

Et

Et quia quæ audierant ac didicerant ex ore magiſtri capere pro ſua ruditate non poterant, ſpiritus veritatis illis promittitur, a quo dirigantur in veram omnium intelligentiam. Illa enim reſtrictio attente notanda, ubi partes Spiritui Sancto aſſignat, ſuggerere quæcunque ante ore docuit. Calvin. Inſtitut. lib. iv. cap. viii. § 8.

Spiritus, inquit, quem a Patre mittam, ducet vos in omnem veritatem: (Joh. xvi. 13.) ſed quomodo? quia ſuggeret, inquit, omnia quæ dixi vobis. Nihil ergo plus ex ſuo Spiritu denunciat expectandum, quam ut mentes noſtras illuminet, ad percipiendam doctrinæ ſuæ veritatem. Ib. § 13.

[As, on account of their ignorance, they did not apprehend the things which they had heard and learnt from the mouth of their maſter, the ſpirit of truth is promiſed them, to lead them into a juſt underſtanding of all things. It is a diſtinction particularly worthy of our attention, that when he aſſigns its office to the Holy Spirit, it is to bring to remembrance the things which he had before taught by his lips. "The Spirit, which "I ſhall ſend from the Father, he ſhall lead you into all truth." How was this to be effected? "For he ſhall bring to remem-"brance," ſays Chriſt, "all things that I have ſpoken to you." Nothing more, he declares, is to be expected from the Spirit, than that he ſhould enlighten our minds to ſee the truth of his doctrine.]

V. 27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Cæſar, ſays Epictetus, ſeems to give us peace, as there are now no wars and fightings, and but few inſtances of robberies and practical invaſions; ſo that a man may travel from eaſt to weſt, either by ſea or land, whenever he pleaſes. But can he give us peace, too, from a fever, or from ſhipwreck, or from devouring flames, or from an earthquake, or a thunder-bolt? Can

he give us peace from the tyranny of ſome inordinate attachment? No. From grief and ſorrow? No. From envy? No: nor from any ſuch thing. But philoſophy promiſes all this. And what ſays ſhe? Why her language is this: If you will hearken to me, wherever you are, and whatever you do, you ſhall be free from grief, you ſhall be free from anger, you ſhall be ſubject to no reſtraint or compulſion, you ſhall meet with no impediment, but ſhall enjoy perfect eaſe and freedom. Whoever has this peace, not announced by Cæſar, (for how ſhould he announce it) but by reaſon, and the deity himſelf announced, will he not be content with it, when alone, perceiving, as he does, and recollecting within himſelf, now no evil can befal me. To me there is no thief, no earthquake, all things are full of peace and tranquillity. Ορατε γαρ οτι ειρηνην μεγαλην ο Καισαρ, &c.——Diſſert. lib. iii. cap. xiii. p. 292.

Not as the world giveth a few good words in civility, or at the moſt, a kind wiſh; and, therefore, let not your heart be troubled at the ſudden departure of my perſon, for as a ſupplement of that, I leave you my cordial and ſolid peace. Pierce's Grand Characteriſtic, near begin. ap. Sinner Impleaded, p. 402.

V. 28. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: for my Father is greater than I.

Origen obſerves, that if this going to the Father, be to be locally underſtood, then ſo, too, that coming and abode ſpoken of ver. 23. but that, as in reference to theſe, we plainly ſee the impoſſibility; ſo neither in the preſent inſtance is the idea of locality to be admitted. But the divine word is ſaid to go out of this world to the Father, when, quitting that ſtate of humiliation and abaſement to which he had condeſcended, by becoming incarnate, he reſumes his own original plenitude and dignity. Ει γαρ ταυτα τοπικως εκδεκτεον, δηλον οτι και το, Απεκριθη ο Ιησους, &c. De Oration. ſect. 57. p. 114.

Since,

Since, ſays St. Baſil, the origin of the Son is from the Father, it is on this very account that the Father is greater, becauſe he is the cauſe and origin; therefore the Lord thus ſpeaketh, "My Father is greater than I;" plainly meaning, that he is ſo as Father; but what does the name Father imply, but the being, cauſe, and origin to him who is begotten? Επειδη γαρ απο του πατρος η αρχη τω υιω, κατα τουτο μειζων ο πατηρ, ως αιτιος και αρχη, διο και ο κυριος ουτως ειπεν, Ο πατηρ μου μειζων μου εστι, καθο πατερ δηλονοτι. Το δε πατερ τι αλλο σημαινει, η ουχι το αιτια ειναι και αρχη τε εξ αυτε γεννηθεντος; Adverſ. Eunom. lib. i. Op. p. 35. tom. ii. C. D.

To the unbegotten Father, we ought, with the greateſt care, to reſerve his proper dignity, by profeſſing him to have no cauſe of his exiſtence. To the Son, the due honour is to be aſcribed, by attributing to him a beginningleſs generation from the Father.——But that to be unbegotten, is peculiar to the Father alone, we judge from the language of our Saviour himſelf, ſaying, "My Father is greater than I." Ουκουν τω μεν αγεννητω πατρι οικειον αξιωμα φυλακτεον, μηδενα του ειναι αυτω τον αιτιον λεγοντας· τω δε υιω την αρμοζουσαν τιμην απονεμητεον, &c. Theodorit. Hiſt. Eccleſ. lib. i. cap. iv. p. 18.

V. 31. But the world may know that I love the Father; and as the Father gave me commandment, even ſo I do. Ariſe, let us go hence.

Gregory Nazianzen obſerves, that, when our Saviour here ſays, "Ariſe, let us go hence," he did not mean merely to remove thoſe he was then ſpeaking to from the place they were in, but to raiſe and elevate the minds of all his diſciples from earth, and the things of earth, to thoſe that are heavenly and divine. Ου τους τοτε——αλλ' αει και παντας τους εαυτου μαθητας απο γης και των περι γην εις ερανους ελκων και τα ουρανια. Περι φιλοπτωκιας. Op. ed. Baſil. p. 136. tow. bot.

CHAP. XV.

V. 1. I am the true vine, and my Father is the huſbandman.

Not a few leaves, ſays Athanaſius, fell from this vine, when the winterly winds, referring to the malicious oppoſition made to our Saviour by the ſcribes and Phariſees, and to thoſe who were intimidated by it, ſo as to decline their former profeſſions of regard to him, began to blow upon it. Αρξαμενων δε χειμερινων πνευμαλων, &c. Contra Arium Diſput. Op. tom. i. p. 138.

In the ſame tract, p. 140. he beautifully compares our Saviour's croſs to the ſtake, or pole, faſtened in the ground for the ſupport of the vine. Κατεπηξαν αυτον, ως επι χαρακι αμπελον, επι του ςαυρου.

V. 2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Nunc, expoſitis arborum morbis, conſentaneum eſt dicere et remedia. Ex his quædam ſunt communia omnium, quædam propria quarundam. Communia ablaqueatio, accumulatio, afflari radices, aut co-operiri, riguis dato potu vel ablato, ſimi ſucco refectis, putatione levatis onere, item, ſucco emiſſo, quædam veluti detractio ſanguinis, circumraſio corticis, vitium extenuatio et domitura palmitum. Plin. Nat. Hiſt. lib. xvii. cap. xxvi. init.

V. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

Such as do all in his (Chriſt's) ſtrength, and are much in application and attraction, ſhall be found the moſt abundant in all choice and ſweet fruits; that abide in him, that is in the very actings of faith, are more in him than many others that are

are yet in him. But, alas! this is a thing we ſpeak much, and know little of. Leighton's Ten Sermons, No. ix. end. ap. Select Works, p. 541.

Cujus loci, ſays Arminius, upon the laſt clauſe of this verſe, verba ſingula diligenter ponderans Auguſtinus ita inquit, Non dicit, ſine me parum poteſtis facere, nec dicit arduì aliquid ſine me non poteſtis facere, vel difficulter ſine me poteritis, ſed nihil ſine me poteſtis. Nec dicit; ſine me non poteſtis perficere, ſed nihil poteſtis facere ſine me. Diſputation. Theſ. xi. Op. Theol. p. 263.

Sanctification.] He is to us, not only as a perfect pattern, but as a powerful principle. 'Tis really the ſpirit of Chriſt in a believer, that crucifies the world, and purges out ſin, and forms the ſoul to his likeneſs. It is impoſſible to be holy, not being in him; and being truly in him, it is as impoſſible not to be holy: our pothering and turmoiling without him, makes us loſe our labour. And in this point, indeed, little wit makes much labour. Leighton's Ten Sermons, No v. ap. Select Works, p. 490, 491.

Having been rooted and ſprung up from God, ſays Demophilus, in one of his Sentences, let us adhere to our root; for like ſtreams of water divided from their fountain, ſo the plants of the earth cut off from their root, ſoon become withered, dry, and rotten. Ριζωθεντες εκ Θεου και φυεντες, &c.

And in a following one, he thus expreſſes himſelf, Be not forward to pronounce that man bleſſed, whoſe, ſeemingly, fair dependence, is upon friends or children, or any ſuch uncertain ſecurities; for all theſe things are liable to fail us. But he alone, who ſettles upon God and himſelf, is ſafe and immoveable. Ραδιως μη μακαριστης ανθρωπον σαλευοντα επι φιλοις, &c.——Το δε εφ' εαυτου οχεισθαι, και του Θεου, μονον βεβαιον.

V. 8. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples.

O Jupiter,

O Jupiter, Minerva, and Apollo! inſpectors of human manners, it does not become you to have any diſciples, but philoſophers, who have a reliſh for your art, who receive it into their minds with eagerneſs, and reap a fair harveſt of full felicity: but this kind of harveſt is very rare, not to be reaped but at a late ſeaſon, and after much pains employed.——Φιλοσοφων υμιν μαθητων δει, οι——αμητον βιου καλον και ευδαιμονα εκκαρπωσονται· αλλ' ισι σπανιον μεν το της γεωργιας ταυτης χρημα, &c. Maxim. Tyr. Diſſ. xxx. ſub fin. p. 367.

V. 15. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Hic eſt autem Dominus noſter verbum Dei, qui primo quidem ſervos attraxit Deo, poſtea autem liberavit eos, qui ſubjecti ſunt ei, quemadmodum ipſe ait diſcipulis (Joh. xv. 15.) in eo enim quod dicit; jam non dico vos ſervos manifeſtiſſime ſignificavit, ſe eſſe qui primo quidem eam ſervitutem qui eſt erga Deum, hominibus per legem conſtituerit, poſt deinde libertatem eis donaverit: et in eo quod dicit: quoniam ſervus neſcit quid faciat Dominus ejus, ignorantiam ſervilis populi manifeſtat per ſuum adventum. In eo autem quod amicos Dei dicit ſuos diſcipulos, manifeſte oſtendit ſe eſſe verbum Dei, quem et Abraham voluntarie et ſine vinculis propter generoſitatem fidei ſequens, amicus factus eſt Dei. Irenæus, lib. iv. cap. xxvii. p. 315.

V. 16. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my name, he may give it you.

He

He ſaith not that it ſhall all be given us here. We aſk for perfection, and we ſhall have it; but not here. Baxter's Dying Thoughts, pa. ii. No. iv. p. 167.

V. 20. Remember the word that I ſaid unto you, The ſervant is not greater than the lord. If they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep your's alſo.

Cuſtodire in Petronius, is to watch, or obſerve.——Gubernator, qui pervigil nocte ſiderum quoque motus cuſtodit. Satiric. p. 361, 362.

CHAP. XVI.

V. 12. I have yet many things to ſay unto you, but ye cannot bear them now.

Sumite materiem veſtris, qui ſcribitis, æquam
Viribus et verſate diu, quid ferre recuſent
Quid valeant humeri.——

Horat. de Arte Poetic. ver. 38—40.

V. 12—14. I have yet many things to ſay unto you, but ye cannot bear them now, &c.

Dicens enim ad huc multa, &c. ſatis utique prætendit ea acturum illum (ſpiritum ſcil.) quæ et nova exiſtimari poſſint, ut unquam retro edita, et aliquanto oneroſa, ut idcirco non edita. Tertull. de Monog. ſub init. Op. p. 525.

There are many ſpiritual interpretations and illuſtrations of the law, ſays Origen, which the diſciples could by no means bear at that time, educated and trained up as they were among the jews. I think, too, that as theſe (the things to be thus ſpiritually interpreted) are figures, and thoſe things which are taught by the ſpirit are the truth; it is, therefore, ſaid, When he, the ſpirit of truth, &c. as if he had ſaid into all the truth of thoſe things, with the figures of which you have been con-

converſant.——And agreeable to the promiſe of Jeſus, the ſpirit of truth came into Peter, ſaying, Ariſe, Peter, kill and eat; and came to him then labouring under ſuperſtition. Πολλα γαρ τα της του νομου——εν Ιουδαιοις γεγεννημενοι και ανατεθραμμενοι——Οιμαι δε οτι και επει τυπος μεν ην, &c. Και κατα την επαγγελιαν, &c. Contra Celſ. lib. ii. not far from the beginn. ſive p. 58.

V. 15. All things that the Father hath are mine; therefore ſaid I, that he ſhall take of mine, and ſhew it unto you.

Το δε μετα την αρχην ωδε πως επιβρισαντος του ενος παντα μετεχον του εν (q. ενος, or το εν). Plotin. Enn. v. lib. iii. cap. xv. p. 513. B.

V. 21. A woman when ſhe is in travail hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world.

Compare Pſalms paſſim.

Among the things which, according to Ariſtotle, are wanting to complete, at leaſt, the ſplendour of human felicity, he reckons offspring.——Ου πανυ γαρ ευδαιμονικος ο——μονωτης και ατεκνος. Ethic. Nicom. lib. i. cap. viii. p. 31.

V. 26. At that day ye ſhall aſk in my name: and I ſay not unto you, that I will pray the Father for you.

I ſay not, &c. q. d. The Father himſelf is, in his own original and eſſential nature, too good to ſtand in need of being entreated by any other being, in order to his becoming more propitious to your requeſts: or, as Mr. Baxter has expreſſed it, (Self-ignorance, p. 367.) Not as if the Father himſelf was unwilling to do us good; ſpeaking of our Saviour's interceſſion, he

he adds, But that he will do it in the name and for the ſake and merits of his Son: which is the meaning, he ſays, of Chriſt in thoſe words, which ſeem to deny his interceſſion; referring to the preſent verſe.

V. 28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Does not this as much, and as clearly, imply his exiſtence before, as after, his appearance in this world?

V. 33. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer; I have overcome the world.

A mundo, ex parte multorum hominum. Grot. in loc.

Not be afflicted, but have affliction, in the abſtract; there ſhall be a kind of connaturality betwixt you and affliction. Waterhouſe on Acquaintance with God, p. 50. ap. Apology for Learning.

CHAP. XVII.

V. 3. And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.

——Ουκ εϛι διαφθορα νεων αρετης επιτηδευσις, ουδε η του θειου γνωσις περι δαιμονας παρανομια, ſays Maximus Tyrius, Diſſert. xxxix. p. 470.

To this effect; the cultivation of virtue, can never, ſurely, be the corruption of youth; nor the knowledge of deity, any offence againſt religion: implying, in this mode of language, the ſovereign excellency of theſe things.

No

No man, says Maimonides, loves God, but only so far forth as he knows him; for every man's love, will, in this respect, keep pace with his knowledge; if his knowledge be scanty and superficial, his love will be but moderate; if his knowledge be enlarged and elevated, his love will be vehement and intense. It, therefore, becomes every man to apply himself with the greatest diligence to philosophy, and to the acquiring the knowledge of those things, which may lead him up to as much knowledge of God, as human nature is capable of attaining to. Nemo autem Deum benedictum amat nisi in quantum eum cognoscit, &c. hac de ratione oportet unumquemque, &c. De Pœnitent. cap. x. siv. ult. § vi. siv. ult.

And in his More Nevoch. pa. i. cap. liv. p. 89. he makes the perfection of human nature, to consist in the apprehension of the Creator.——Ab assequenda perfectione, quæ est apprehensio Creatoris.

Give happiness to all mankind, says Julian the emperor, in his prayer to Ceres, the principal part of which is, the knowledge of the gods. Διδου πασι μεν ανθρωποις ευδαιμονιαν, ης το κεφαλαιον ἡ των θεων γνωσις εστι. Orat. v. sub fin. Op. ed. Spanhem. p. 180.

Knowledge, says Irenæus, is the redemption of the inward man.——Man's redemption must be spiritual; for the inward spiritual man is redeemed by knowledge: the knowledge of the universe suffices them, (mankind) and this is the true redemption: or, as he had before expressed it, the perfect redemption consists in the pure knowledge of the ineffable greatness. Ωστε ειναι την γνωσιν απολυτρωσιν του ενδον ανθρωπου ——Πνευματικην ουν δει και την λυτρωσιν υπαρχειν, &c. Lib. i. cap. xviii. p. 91, 92.

Neque discipuli ejus alium quendam Deum nominarent, aut Dominum vocarent, præter eum, qui vere esset Deus et Dominus omnium. Id. lib. iii. cap. v. p. 207.

Illa cognitione, illa visione, illa contemplatione satiabitur in bonis animæ desiderium. Hoc enim ei solum sat est, ultra non

non habet, quod appetat, quo inhiet, quo requirat. Auguſtin. in loc. ap. De Spiritu et Litera, cap. xxxiii. near the end.

Et quamvis ibi (the preſent verſe) dominus potiſſimum loquatur de cognitione per fidem, quæ phraſi Hebraica dicitur vita æterna, quia ducit ad illam, eſtque ejus cauſa, ſicut et mandatum Patris dicitur vita æterna Johan. xii. ver. ultimo, tamen etiam inſinuatur ipſam vitam æternam conſiſtere in viſione Dei, quia fidei reſpondet viſio, et cognitio imperfecta ducit ad perfectam. Leſſius de Summo Bono, lib. ii. cap. iv. No. xx. p. 107, 108. ed. Antverp.

——Θεος αυτος—— Odyſſ. lib. xxiii. ver. 185.

God himſelf.

Αυτος ο Θεος. Platon. Politic. p. 121. Op. ad ſum.

God himſelf.

Ex Deo, qui vere ſummus eſt. Macrob. in Somn. Scip. lib. i. cap. xvii. p. 110.

V. 6. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word.

Compare Numb. iii. 9.

V. 9. I pray for them: I pray not for the world, but for them which thou haſt given me; for they are thine.

Unde fit ut totus mundus ad ſuum Creatorem non pertineat, niſi quod a maledictione et ira Dei ac morte æterna non multos eripit gratia, qui alioqui perituri erant: mundum autem in ſuo interitu, cui deſtinatus eſt, relinquit, ſays Calvin, commenting upon this verſe. Inſtitut. lib. iii. cap. xxii. § 7. p. 361.

Dico Mundi vocabulum iſto loco (Joh. xvii. 9.) ſignificare proprie illos, qui Chriſtum in verbo evangelii ipſis annunciatum rejiciebant,

rejiciebant, rejecturique poſtmodum erant. Quod apparet ex oppoſitione, Non pro mundo rogo, ſed pro iis, quos dediſti mihi, quos deſcribit credentes et credituros. Quemadmodum et multis aliis locis mundi vocabulum uſurpatur Joh. i. 10. iii. 19. xiv. 17. xvi. 8, 9. xiv. 22. Arminii Exam. Prædeſt. Perkins. Theol. Op. p. 672, 673.

V. 10. And all mine are thine, and thine are mine; and I am glorified in them.

Ει μεν τις Θεος εστι, τοι ουρανον ευρυν εχουσιν,
Ουδεν δει λογων· ισμεν γαρ ΤΑ ΣΑ. Maxim. Tyr. de Deo Socrat. Diſſ. xxvii. beg. p. 318.

Δια τουτο φησιν ο κυριος, Τα εμα παντα σα εστιν, ως επ' αυτου της αρχης των δημιουργημαΐων αναγομενης, και Τα σα εμα, ως εκειθεν αυτου της αἰτιας του δημιουργειν καθηκουσης. Baſil. de Spirit. Sanct. cap. viii. Oper. tom. ii. p. 161. D.

V. 21. That they all may be one; as thou, Father, art in me, and I in thee, that they alſo may be one in us: that the world may believe that thou haſt ſent me.

Αλλ' εν εκεινῳ ων, και οι δυο. Plotin. Ennead. v. lib. v. cap. viii. p. 527. D.

Proclus, ſpeaking of the genius and tendency of Plato's Theology, calls him, in this view, a collector of many into unity; and of ſeparate and individual natures, into a divine community of goods; obſerving, that nothing can be more ſuitable to the ſeveral orders of divinity, than ſuch a likening of ſeconds to firſts, and binding all things by reſemblance. Συναγωγος εστι των πολλων εις ενωσιν, και των διηρημενων εις την θειαν κοινωνιαν των αγαθων.——Το δε αφομοιουν τα δευτερα τοις πρωτοις, και δι' ομοιοτητος συνδειν τα παντα, τοις θεοις εστι τουτοις μαλιστα προσηκον. In Plat. Theol. lib. i. cap. iii. 4th and 5th paragr. p. 346. top.

E

Ει γαρ εγω εν μικρῳ χρονῳ τοιαυτην συνηθειαν εσχον προς τον επισκοπον υμων ουκ ανθρωπινην ουσαν, αλλα πνευματικην, ποσῳ μαλλον υμας μακαριζω τους εγκεκραμενες ουτως, ως η εκκλησια Ιησου Χριστῳ, και ο Ιησους Χριστος τῳ πατρι, ινα παντα εν ενοτητι συμφωνα ῃ; says Ignatius to the Epheſians, Epiſt. p. 20.

Plainly repreſenting their unity of affection, as being ſimilar to that unity which is ſubſiſting between the Father and the Son.

And we have Mr. Howe, in his Bleſſedneſs of the Righteous, chap. ix. p. 108. exhibiting the ſame idea, as follows: When the ſoul is perfectly formed, according to God's own heart, and fully participates the divine likeneſs, is perfectly like him, that likeneſs cannot but infer the moſt intimate union that two ſuch natures can admit, that is (for nature), a love-union; ſuch as that which our Saviour's mentions, and prays to the Father to perfect between themſelves, and all believers, and among believers, mutually with one another. Many much trouble themſelves about this ſcripture; but, ſurely, that can be no other than a love-union. For (1.) 'tis ſuch an union as chriſtians are capable of among themſelves (for, ſurely, he would never pray, that they might be one with an union, whereof they are not capable). (2.) 'Tis ſuch an union as may be made viſible to the world. Whence 'tis an obvious corollary, that the union between the Father and the Son there ſpoken of, as the pattern of this, is not their union, or oneneſs in eſſence (though it be a moſt acknowledged thing, that there is ſuch an eſſential union between them). For who can conceive, that ſaints ſhould be one among themſelves, and with the Father and the Son, with ſuch an union as the Father and Son, are one themſelves, if the eſſential union between (the) Father and (the) Son, were the union here ſpoken of? But the exemplary or pattern-union here mentioned between Father and Son, is but an union in mind, in love, in deſign, and intereſt; wherein he prays, that ſaints on earth might viſibly be one with them alſo, that the world might believe, &c.

V. 24 Father, I will that they alſo, whom thou haſt given me, be with me where I am; that they may behold my glory, which thou haſt given me: for thou lovedſt me before the foundation of the world.

Non vane glorians, ſays Irenæus here, ſuper hoc, ſed gloriam ſuam participari volens diſcipulis ſuis. Adverſ. Hæreſ. lib. iv. cap. xxviii. p. 316.

CHAP. XVIII.

V. 11. Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

Αλλ' αγε λην' εριδος, μηδε ξιφος ελκεο χειρι.

Says Minerva to Achilles, Iliad. lib. i. ver. 210. Reſtrain thy wrath. Draw not thy faulchion forth.

V. 20. Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple, whither the Jews always reſort; and in ſecret have I ſaid nothing.

That is, I have taken all proper opportunities of ſpeaking in the moſt public places: and if, at any time, I have taught my diſciples privately, there is no reaſon to think, that any thing was then ſaid by me, different from the tenor of the doctrine taught by me in places of the moſt general reſort. Lardner's Sermons, vol. ii. p. 35, 36.

V. 30. They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

With

With reſpect to this verſe, and a few other paſſages of the New Teſtament, Mr. Blackwall has the following obſervation: The indicative mood in moſt of its tenſes is ſo commonly put for the potential mood in the beſt authors of Greece, that I ſhould not have produced one inſtance, had I not found ſome people to be offended with the exchange, and Grotius himſelf to call it a Hebraiſm. Sacred Claſſics, p. 105.

V. 36. Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

Foraſmuch therefore as he that redeemeth hath no title to the thing redeemed before the redemption and ranſome paid, and this ranſome was the death of the redeemer; it is manifeſt that our Saviour (as man) was not king of thoſe that he redeemed, before he ſuffered death; that is during that time he converſed bodily on the earth: I ſay he was not then king in preſent, by virtue of the pact, which the faithful make with him in baptiſme: nevertheleſs by the renewing of their pact with God in baptiſme they were obliged to obey him for king (under his father) whenſoever he ſhould be pleeſed to take the kingdom upon him. According whereunto our Savior himſelf expreſſly ſaith, (John xviii. 36.) "My kingdom is not of this world." Now ſeeing the ſcripture maketh mention but of two worlds; this, that is now, and ſhall remain to the day of judgment, (which is therefore alſo called the laſt day;) and that which ſhall be after the day of judgment, when there ſhall be a new heaven, and a new earth; the kingdom of Chriſt is not to begin, till the general reſurrection. And that is it, which our Savior ſaith, (Matt. xvi. 27.) "The ſon of man ſhall come in the glory of his father, with his angels; and then he ſhall reward every man according to his works." To reward every man according to his works, is to execute the office of a

king; and this is not to be, till he come in the glory of his father, with his angels. When our Savior ſaith, (Matt. xxxiii. 2.) "The ſcribes and Phariſees ſit in Moſes ſeat; all therefore, whatſoever they bid you doe that obſerve and doe;" he declareth plainly, that he aſcribeth kingly power, for that time, not to himſelf, but to them. And ſo he doth alſo, where he ſaith, (Luke xii. 14.) "Who made mee a judge or a divider over you?" And (John xii. 47.) "I came not to judge the world, but to ſave the world." And yet our Savior came into this world, that he might be a king and a judge in the world to come: for hee was the Meſſiah, that is the Chriſt, that is, the anointed prieſt, and the ſovereign prophet of God; that is to ſay, he was to have all the power that was in Moſes the prophet, in the high prieſts that ſucceeded Moſes, and in the kings, that ſucceeded the prieſts. And St. John ſaith expreſſly chap. v. ver. 22. the father judgeth no man, but hath committed all judgment to the ſon. And this is not repugnant to that other place; I came not to judge the world; for this is ſpoken of the world preſent, the other of the world to come. As alſo where it is ſaid, that at the ſecond coming of Chriſt, (Matt. xix. 28.) Yee that have followed me in the regeneration, when the ſon of man ſhall ſit in the throne of his glory, yee ſhall alſo ſit on twelve thrones, judging the twelves tribes of Iſrael. Leviathan, pt. iii. chap. xli. p. 262, 263.

CHAP XIX.

V. 19, 20. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS, &c.

Et quoniam ſcio errare pleroſque, qui Valeriani imperatoris titulum, in ſepulchro legentes, illius Valieriani redditum putant corpus, qui a Perſis eſt captus: ne ullus error obrepat, mittendum in literas cenſui, hunc Valerianum circa Mediolanum ſepultum, addito titulo, Claudii juſſu, VALERIANUS IMPERATOR.

RATOR. Treb. Pollion. Valerian. jun. ap. Auguſt. Scriptor. p. 175.

Poſtea tamen ingens ei ſepulchrum elatis aggeribus omnes pariter milites fecerunt cum titulo hujuſcemodi inciſo marmore; HIC PROBUS IMPERATOR, ET VERE PROBUS, SITUS EST, VICTOR OMNIUM GENTIUM BARBARARUM, VICTOR ETIAM TYRANNORUM. Flav. Vopiſc. Prob. ap. Auguſt. Scriptor. p. 241.

Compare Luke xxiii. 38. and note there.

V. 29. Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth.

A reed, or ſlender ſtalk of hyſſop, which is ſaid to grow much higher in thoſe climates, than with us: it is likely, that this was a veſſel of ſuch liquor, as the Roman ſoldiers, and meaner people, generally drank. Lardner's Sermons, vol. ii. p. 10.

V. 30. When Jeſus therefore had received the vinegar, he ſaid, it is finiſhed: and he bowed his head, and gave up the ghoſt.

See note on Mark xv. 23.

V. 32. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him.

Where is the wonder, ſays Origen, contra Celſum. lib. ii. p. 70, 71. that he who did ſo many miracles, ſo far tranſcending human nature, and theſe ſo conſpicuous, that thoſe, who cannot deny the facts, are forced to reſolve them into the mere tricks of an enchanter, ſhould have his death attended with ſomething extraordinary? So that his ſoul ſhould, of its own accord, quit the body after certain things tranſacted by it, and at its own pleaſure return. For thus he ſpeaketh, according to St. John;

"No man taketh my life from me," &c. and therefore, perhaps, he haſtened on his departure from the body, that he might preſerve it intire, and his legs not to be broken, as were thoſe of the malefactors that were crucified with him. Τι ουν θαυμαζον, ει ο παραδοξως——και περι την εαυτου τελευτην ειχε τι πλειον; ινα εκουσα μεν το σωμα καταλιπη η ψυχη, οικονομησαμενη, &c. Και δια τουτο προλαβων εξεληλυθεν, &c.

V. 37. And again another ſcripture ſaith, They ſhall look on him whom they pierced.

Et hunc locum (Zechar. ſcil.) referunt (i. e. Rabbini) ad Meſſiam eo ſenſu quo Evangeliſtæ noſtri ad Jeſum lancea perfoſſum: qui certe, cum tam paucos locos citent, iis tantum contenti fuiſſe videntur, qui vulgo de Meſſia exponebantur, alioqui ridiculi fuiſſent. Mornæ. de Verit. Rel. Chriſt. cap. xxx. p. 696.

V. 40. Then took they the body of Jeſus, and wound it in linen clothes with the ſpices, as the manner of the Jews is to bury.

Funera non potui comitare, nec ungere corpus,
Atque tuis toto dividor orbe rogis.
Qui potuit quem tu pro numine vivus habebas,
Præſtitit officium Maximus omne tibi.
Ille tibi exequias, et magni funus honoris
Fecit, et in gelidos vertit aroma ſinus.
Diluit et lacrymis mœrens unguenta profuſis,
Oſſaque vicino condita texit humo.
Ovid. de Ponto. lib. i. eleg. ix. ſub fin.

CHAP. XX.

V. 17. Jeſus ſaith unto her, Touch me not; for I am not yet aſcended to my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father, and your Father; and to my God, and your God.

It

It is obſervable, that our Lord, the nearer he drew to his ſtate of exaltation, always appeared more humble. I never remember that, he does, before this time, expreſſly call the apoſtles his brethren: and it was but juſt before his death, that he called them his friends: But now, after his reſurrection, he condeſcended yet farther, and calls them his brethren. Doddridge e Roſtr.

Theſe words, referring, as I ſuppoſe, more eſpecially to the laſt clauſe of this verſe, are full of devotion, and full of conſolation. Id. ibid.

We are following him, ſays Mr. Baxter, who, when he had conquered death, and went before us, did ſend that meſſage to his doubting troubled diſciples; which is to me ſo full of ſweetneſs, that methinks I can ſcarce too often recite it. John xx. 17. "Go to my brethren," &c. O piercing, melting words! which methinks do write themſelves upon my heart, whenever I read them with attention and conſideration. Self-ignorance, p. 395, 396.

Origen obſerves, that the pious mind will be naturally led to underſtand theſe words; "Touch me not; for I am not yet aſcended;" in a myſtical ſenſe, conceiving of the aſcent of the Son to the Father, with a pious kind of ſagacity, as being the aſcent, rather, of the mind, than of the body. Το——Μη μου απτου——μυστικωτερον νοησαι ζητησωμεν——μετα αγιας τρανοτητος——ηντινα αναβασιν νους μαλλον αναβαινει σωματος. De Orat. ſect. lvii. p. 116.

Noli me tangere, nondum enim aſcendi ad Patrem meum, hoc eſt nolo ut ad me corporaliter venias, nec ut me ſenſu carnis agnoſcas: ad ſublimiora te differo, majora tibi præparo: cum ad Patrem aſcendero, tunc me perfectius veriuſque palpabis, apprehenſura quod non tangis, et creditura quod non cernis. Leon. Sermon. de Aſcenſ. Dom. ii. p. 330.

V. 23. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.

On this verſe, vide Burnet. de Fide et Officiis, cap. iv. p. 192—195.

V. 25. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.

For the uſe of the particle εἰς, Stevenſon here refers to Matt. xxvi. 10. Luke xv. 22. John viii. 6. Conferen. p. 354. not.

V. 27. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing.

Tange, miſer, venas, et pone in pectore dextram,
Nil calet hic: ſummoſque pedes attinge manuſque.
Perſ. Sat. iii. ver. 106, 107.

CHAP. XXI.

V. 12. Jeſus ſaith unto them, Come and dine. And none of the diſciples durſt aſk him, Who art thou? knowing it was the Lord.

Hoc autem dicit quaſi ab eis aliquid emere vellet. Aquin. in loc.

With reference to the grammatical conſtruction of this verſe, vide Sacred Claſſics, p. 82.

V. 15—17. So when they had dined, Jeſus ſaith to Simon Peter, Simon, ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs, &c.

Pro

Pro omnibus Petrus aſſumitur. Gregor. M. in Prim. Regum. cap. xvi. lib. vi. Expoſit. cap. iii. Op. tom. ii. fol. 326. C.

V. 15. So when they had dined, Jeſus ſaith to Simon Peter, Simon, ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.

Peter would not ſay "more than theſe." Perhaps our Lord expreſſed himſelf thus, on purpoſe to put him upon the trial of his own modeſty and humility; or to ſhew the reſt of the apoſtles, that, though he generally took the lead among them, he was a man of a modeſt, and not of an arrogant, or aſſuming, temper.

St. Peter, ſays archbiſhop Leighton, in loc. ap. Ten Sermons, No. x. ap. Select Works, p. 542. anſwers fervently; but moſt modeſtly.

Chryſoſtom obſerves, that his diſciple having declared his love to him, and appealed to himſelf, our Lord does not ſuffer the matter to reſt here; but proceeds to ſignify, in what manner he was to prove his affection in future. For it was not, as he goes on, ſo much our Lord's deſign here to ſhew how much Peter loved him, which had been already very ſufficiently manifeſted; but, rather, indeed, to teach Peter, and all of us, how much he himſelf loved his church: and that from hence we might infer, how tenderly we ourſelves are to eſpouſe its intereſt and concerns.——Εικοντως τω μαθητω, Συ οιδας—— ουκ εστι μεχρι τουτου ο σωτηρ——ου γαρ οσον——αλλ' οσον ——ινα πολλην και ημεις, &c. De Sacerdotio, ed. Hughes. p. 4.

But they muſt not think to choak us with the wool that grows upon "paſce oves." St. John xxi. Which as the fathers have diverſely ſpun out; ſo no one of them comes home to the cloathing of Rome with ſuch a large robe of ſtate, as ſhe challengeth.

lengeth. And this, in the mean time, will be found true; that, while they ſeek to tye all chriſtians to Rome, by a divine precept, their ambition of ſovereignty is one and a main cauſe, that Jeruſalem, even the whole church of Chriſt, is not at unity in itſelf this day. Archbiſhop Laud's Seven Sermons, No. iii. preached at Weſtminſter, the 6th of February, 1625, at the opening of the parliament, p. 122, 123. Lond. 1651.

V. 17. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid unto him, the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

Eximiæ dotes requiruntur in doctore eccleſiaſtico, exquiſita mundities, magnum fidei robur, ſingularis ardor charitatis; eoque Dominus a Petro ter requiſivit charitatem, non quamvis, ſed ipſius, Amas me? amas me? amas me plus his? in Petro docens omnes, qui ſacerdotis munus ſuſcipiunt. Eraſm. Eccleſiaſt. lib. i. p. 63. ed. Bray.

[Excellent endowments are required in an eccleſiaſtical teacher, unblemiſhed purity, a ſtrong faith, and fervent charity: on this account, the Lord interrogated Peter three times on the love of himſelf; eſpecially "Loveſt thou me? loveſt thou me? loveſt thou me, more than theſe?" Inſtructing, by the example of Peter, thoſe who aſſume the prieſthood.]

T. Quid ſignificat igitur quod Chriſtus Petro non crediderit paſcendas oves ſuas, niſi ter ſe illum amare profeſſo?—— G. Hoc indicat epiſcopo nihil ſpectandum eſſe, præter ſalutem gregis ſibi commiſſi. Barlandi Dialog. No. xix. p. 25. ed. Pariſ. 1542.

[T. What was Chriſt's meaning in not committing his ſheep to Peter to be fed, but on a profeſſion of love to him, repeated three

three times? G. It was his design to show, that nothing is to be regarded by a bishop, but the salvation of the flock entrusted to him.]

Vide end of the note on Matt. xvi. 19.

——— Συ δε φρεσι παντ' ευ οιδας·
Πρωτος γαρ, Διος υιε, μετ' αθαναλοισι θαασσεις.
Homer. Hymn. in Mercurium, ver. 464, 465.

V. 22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Go, says dying Socrates to Cebes, go to Evenus, give him my compliments, and bid him, if he is a wise man, to follow me: for I, it seems, such is the good pleasure of the Athenians, am to go hence to day. What a strange kind of message is this, says Simmias, which you are sending to Evenus; I am often in his company, and if I know any thing of the man, you may be very sure he'll not comply with it. Why is not Evenus a philosopher then? I judge him to be so, says Simmias. Why then he, as well as every other sound philosopher, will be willing to follow me, though, perhaps, he will not for that purpose, lay violent hands on himself, for this, they say, is not lawful.——Φραζε· και ερρωσθαι, και, αν σωφρονη, εμε διωκειν———Οιον παρακελευη———Ου φιλοσοφος Ευηνος; Εμοιγε δοκει———Εθελησει τοινυν———και πας——— ου μεν ισως βιασεται———α γαρ φασι θεμιτον ειναι. Platon. Phæd. § 5. p. 165. ed. Forst.

His Lord gives him a service suitable to his love; "feed my sheep;" for which none are qualified, but they that love him. But when he grows bold to ask a question, he gets a grave check, and a holy command; "What is that to thee, follow thou me." This was a transient stumble in one, who, but lately, recovered of a great disease, did not walk firmly: but it is the common tract of most, to wear out their days with impertinent inquiries. Leighton's Select Works, p. 542.

ACTS.

ACTS.

Euſebius, ſpeaking of the ſect of the Galilæans, ſays, of which mention is made by our Luke in the Acts. Ης και παρ' ημιν ο Λουκας εν ταις πραξεσι μνημην——πεποιηται.—— Eccleſiaſt. Hiſt. lib. i. cap. v.

He, ſays St. Jerom, meaning St. Luke, publiſhed another choice and celebrated volume, (having before ſpoken of his goſpel) which bears the title of, The Acts of the Apoſtles. Aliud quoque edidit volumen egregium quod titulo, Πραξεις των Αποστολων, prænotatur. Catal. Script. Eccleſiaſt.

And, ſays he, Præfat. in lib. Actus apoſtolorum nudam quidem videntur ſonare hiſtoriam et naſcentis eccleſiæ infantiam texere, ſed ſi noverimus ſcriptorem eorum Lucam eſſe medicum, cujus laus eſt in evangelio, animadvertimus pariter omnia verba illius animæ languentis eſſe medicinam.

CHAP. I.

V. 7. And he ſaid unto them, It is not for you to know the times or the ſeaſons which the Father hath put in his own power.

Την δ' ημειβετ' επειτα πατηρ ανδρων τε Θεων τε·
Ηρη, μη δη παντας εμους επιελπεο μυθους
Ειδησειν· χαλεποι τοι εσοντ', αλοχῳ περ εουσῃ.
Αλλ' ον μεν κ' επιεικες ακουεμεν, ουτις επειτα
Ουτε Θεων προτερος τονγ' εισεται, ουτ' ανθρωπων·
Ον δ' αν εγων απανευθε Θεων εθελοιμι νοησαι,
Μητι συ ταυτα εκαστα διειρεο, μηδε μεταλλα.

Iliad. lib. i. ver. 544—550.

To whom the Father, thus, of heaven and earth,
Expect not, Juno, that thou ſhalt partake,
My counſels at all times, which oft in height,
And depth, thy comprehenſion far exceed,
Jove's conſort as thou art. When aught occurs,
Meet for thine ear, to none will I impart,

Of

Of gods or men, more free than to thyſelf.
But for my ſecret thoughts, which I withhold
From all in heaven beſide, them ſearch not thou
With irkſome curioſity and vain.

With reſpect, ſays Socrates, to building houſes, cultivating lands, governing ſtates, commanding armies, and the like; that which in all theſe particulars is greateſt, and moſt eſſential, the gods reſerve to themſelves, and men are at no certainty about them. He that has ſowed his field ever ſo proſperouſly, and well knows not who ſhall reap the harveſt: he, in like manner, that builds an houſe, knows not who ſhall inhabit it: and ſo on. Τα δε μειζα των εν τουτοις, εφη, τους Θεους εαυτοις καταλειπεσθαι, ων ουδεν δηλον ειναι τοις ανθρωποις. Ουτε γαρ τω καλως αγρον φυτευσαμενω δηλον, οστις καρπωσεται. Ουτε τω καλως οικιαν οικοδομησαμενω δηλον, οστις οικησει, &c. Memorabil. lib. i. cap. i. § 7, 8. p. 6. edit. Simpſ.

Hannibal is forbid, by the viſion, to look behind him; but could not forbear, and behold an enormous ſerpent following him, and making dreadful havoc among the trees and ſhrubbery; then comes a tremendous ſtorm; and upon aſking the meaning of all this, he is told, it is the devaſtation of Italy; provided you purſue your march, and make no farther inquiries, and are content that the fates ſhould lie concealed. Ibi fama eſt in quiete viſum ab eo juvenem divina ſpecie, qui "Se ab Jove" diceret "ducem in Italiam Hannibali miſſum: proinde ſequeretur neque uſquam a ſe de flecteret oculos. Pavidum primo, nuſquam circumſpicientem aut reſpicientem, ſecutum; deinde, cura humani ingenii, quum, quidnam id eſſet, quod reſpicere vetitus eſſet, agitaret animo, temperare oculis nequiviſſe; tum vidiſſe poſt ſeſe ſerpentem mira magnitudine cum ingenti arborum ac virgultorum ſtrage ferri, ac poſt inſequi cum fragore cœli nimbum: tum, "quæ moles ea, quidve prodigii eſſet," quærentem, audiſſe: "Vaſtitatem Italiæ eſſe, pergeret porro "ire, nec ultra inquireret, ſineretque fata in occulto eſſe." Liv. lib. xxi. § 22. p. 147. tom. ii. ed. Glaſg.

Unde

——— Unde iſte per orbem
Primus venturi miſeris animantibus æger
Crevit amor? divum ne feras hoc munus an ipſi
Gens avida, et parto non unquam ſtare quieti?
Eruimus quæ prima dies; ubi terminus ævi;
Quid bonus ille deum genitor; quid ferrea clotho
Cogitet: hinc fibræ, et volucrum per nubila ſermo,
Aſtrorumque vices, numerataque ſemina lunæ,
Theſſalicumque nefas, ac non prior aureus ille
Sanguis avum, ſcopuliſque ſatæ vel robore gentes
Mentibus hoc auſæ. Sylvas amor unus humumque
Edomuiſſe manu: quid craſtina volveret ætas
Scire nefas homini. Nos pravum ac debile vulgus.
Scrutamur penitus ſuperos.———

Thebaid. lib. iii.

V. 9, 10. And when he had ſpoken theſe things, while they beheld, he was taken up; and a cloud received him out of their ſight, &c.

His læti rediere duces loca amœna piorum.
Proſequiturque oculis puer adveneratus euntes.

Sil. Italic. lib. xiii.

V. 13. And when they were come in, they went up into an upper room.

In the Odyſſey, lib. xix. at the end, we have Penelope retiring into an upper room.

——— Εγων υπερωϊον εισαναβασα. Ver. 589.
Ως εἰπουσ' ανεβαιν' υπερωϊα σιγαλοεντα. Ver. 595.
Ες δ' υπερω' αναβασα συν αμφιπολοισι γυναιξι. Ver. 597.

V. 14. With one accord.

———Εισδραμονῖες οι τραλιωλαι ομοθυμαδον απανῖες———

Herodian. lib. viii. § 21. p. 286.

V. 24.

V. 24. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen.

Herodian, ſpeaking of the aſſembly convened upon the death of Gordian, in order to the chuſing of another emperor, tells us, that they ſhut themſelves up in the temple of Jove, as having him for a witneſs, an aſſeſſor with them, and an inſpector of their proceedings.——Ωσπερ υπο μαρτυρι τῳ Διι, και συνεδρῳ, επισκοπῳ τε των πρατ[ομενων. Lib. vii. § 25.

V. 25. That he might go to his own place.

The dwelling that ſuits it, is the language of Plato, in deſcribing the ſituation of thoſe in another world, who have departed this life under the power of criminal and corrupt affections. Such a ſoul, he ſays, φερεται εις την αυτη πρεπουσαν οικησιν· as, on the other hand, he tells us, with reſpect to thoſe, who quit this life with pure and uncorrupted minds, that each one dwells in the place adapted to it, τον αυτη εκαστη τοπον προσηκοντα. Phædon. § 57.

Maximus Tyrius, in his twenty-fifth Diſſertation, near the end, ſays, that upon the deceaſe of the body, the ſoul is called to its own place, επι τον αυτης τοπον.

Plotinus, Ennead. iv. lib. iii. cap. xxiv. ſays, that the wicked man, upon quiting the preſent ſtate, falls into the place accommodated to him, εις τον προσηκοντα αυτῳ τοπον ενεπεσεν.

Every one, ſays Ignatius, ad. Magneſ. muſt go to his own place. Εκαστος εις τον ιδιον τοπον μελλει χωρειν.

CHAP. II.

V. 2—4. And ſuddenly there came a ſound from heaven as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting, &c.

Jamblichus,

Jamblichus, de Myſteriis, ſect. iii. cap. vi. obſerves, that a perſon favoured with the inhabitation of deity, ſometimes perceives a ſpirit deſcending, and inſinuating itſelf into him, and of what rank and quality it is; and that by it, he is ſecretly taught and governed; and that ſuch a perſon, before the divine ſuſception, perceives, too, a certain form or ſpecies of fire, which is, ſometimes, ſenſible even to thoſe who are preſent with him. Το κατιον πνευμα και εισκρινομενον——— οραται δε τῳ δεχομενῳ το του πυρος ειδος———

Datus eſt Spiritus Sanctus ſenſibiliter apoſtolis, ut et ipſi accipere ſe ſcirent. et reliqui deinceps accepturos ſe ſaltem ſpiritaliter non diffiderent; quod alios ſenſibiliter accepiſſe vidiſſent aut audiviſſent. Magnarum enim rerum fidem manifeſtiorem eſſe inter initia convenit, ut inde in reliquum ad occultiora proficiat. Apparuerunt ſuper ſingulos igneæ linguæ, inquit Lucas; ignis ad inflammandum et illuſtrandum facit. Lingua vero ad explicationem eorum, quæ mente conceperis. Ad opus evangeliſtæ Chriſti, neceſſaria eſt mens, quæ capiat myſteria, et animus, qui intrepide admoneat, et lingua, quæ diſerte. Linguarum vero donum ad varietatem nationum edocendam eſt tributum. Lod. Vivis de Veritat. Fidei, lib. ii. cap. xviii. p. 295.

[The Holy Spirit is given in a ſenſible manner to the apoſtles, that they might perceive that they had received it; and that others might have no doubt of receiving, afterwards, in a ſpiritual manner, what they ſaw and heard communicated to others in a ſenſible way. For it is expedient, that, at the beginning, the credibility of great events ſhould be more manifeſt, as that conduceth, afterwards, to the confirmation of more ſecret things. "There appeared unto them cloven tongues," ſays Luke, "like as of fire." Fire enlightens, and kindles. The tongue is neceſſary to explain the conceptions of the mind. To the work of an evangeliſt of Chriſt, there were wanting an underſtanding to receive myſteries, an heart intrepidly to admoniſh,

admoniſh, and a tongue to ſpeak eloquently. The gift of tongues was communicated for the inſtruction of various nations.]

Ac ne in ſolis gentium numinibus conſiſtam, etiam verum numen, quod colimus cum feſto Pentecoſtes mitteret apoſtolis Spiritum Sanctum, ſymbolum ignearum elegit linguarum: linguarum nempe, et quidem diſſectarum propter prædicationem evangelii in varios populos diſpergendam; ignearum autem, quia Spiritus Sanctus purgat et renovat corda noſtra. Quanquam et in aliis ſymboli ejus ratio conſiſtit. Nam ut ignis illuminat aera, ita Spiritus Sanctus pellit tenebras intellectus noſtri. Et, ut ignis ferrum, ita Spiritus Sanctus mollit dura hominum corda; ut item ignis ligna, ita Spiritus Sanctus accendit in cordibus noſtris fidem, ſpem et charitatem. Voſſii de Idolol. lib. ii. cap. lxiii. p. 643.

[But not to confine myſelf to the gods of the heathens only: even the true God, whom we adore, when he imparted the the Holy Spirit to the apoſtles, on the day of Pentecoſt, choſe the ſymbol of tongues of fire: of tongues, and thoſe cloven, becauſe the goſpel was to be preached to various nations: and of fire, becauſe the Holy Spirit cleanſes and renews our hearts. Although the ſymbol holds in other reſpects. For as fire illuminates the air, ſo the Holy Spirit diſpels intellectual darkneſs. As fire melts iron, ſo the Holy Spirit ſoftens the hearts of men. As fire lights up wood, ſo the Holy Spirit inflames our hearts with faith, hope, and love.]

V. 9. Elamites.

Pliny mentions the Elamites as an Arabian people, dwelling near the ſea. Nat. Hiſt. lib. vi. cap. xxviii. Mare accolunt et Elamitæ.

V. 23. And by wicked hands have crucified and ſlain.

Iniquitous hands, is a phraſe with Polybius, denoting ſome flagitious act. Who, ſays he, lib. ii. p. 56. does not think it horrible for a free man to be beaten? but if any man ſuffers this, for having engaged in any iniquitous attempt, (lit. hands) we think it but right.——*Εαν μεν αρχων αδικων χειρων*——

And in the fifteenth book, not far from the beginning, or p. 257. we have the ſame expreſſion. The Gods give ſtrength, not to thoſe who engage in wicked deſigns (hands), but to thoſe who repel them. *Τους Θεους*——*περιτιθεντας το κρατος, ου τοις αρχουσι χειρων αδικων, αλλα τοις αμυνομενοις.*

V. 24. Whom God hath raiſed up, having looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it.

Sane mors Chriſto maximos dolores attulit, quum moreretur; non vero poſt mortem: unde ſubjicit Petrus, non potuiſſe Jeſum Chriſtum detineri a morte; non autem dicit, a doloribus non potuiſſe detineri: quippe qui jam præteriiſſent.——Sic a morte dolorifica liberatus fuit ſervator: non quod in ipſa liberatione, vel ad ipſam uſque reſurrectionem, dolorem afferret; ſed jam antea attuliſſet, dum ipſe moreretur. L'Empereur in Kimch. *Οδοιπορ.* p. 100, 101.

[The death of Chriſt was attended with the greateſt pains, in the act of dying, but not after death. Hence Peter adds, that Jeſus Chriſt could not be holden by death; he doth not ſay, that he could not be holden by the pains of it. Since they were paſſed. So our Saviour was looſed from a painful death, not becauſe he endured pain in the act of being delivered, or 'till the moment of his reſurrection; but becauſe he had endured it when dying.]

V. 41. And the ſame day there were added unto them about three thouſand ſouls.

Porphyry, in his Life of Pythagoras, § 20. tells us, from Nicomachus, that, upon his arrival in Italy, that philoſopher

ſo

ſo engaged the attention of the people, that by one diſcourſe, he brought over to him above two thouſand perſons. Ουτως δε παντας εις εαυτον επεςρεψεν, ωςε μια μονον ακροασει, ως φησι Νικομαχος, ην επιβας της Ιταλιας πεποιηται, πλεον η δισχιλιους ελκει τους λογους.

V. 42. And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers.

To perſevere in the doctrine of the apoſtles, ſignified a life moſt exactly chriſtian: for that was the doctrine apoſtolical, according to the words of our Lord, teaching to obſerve all things which I have commanded you. Taylor's Worthy Communicant, cap. v. ſect. 4. p. 300.

V. 44. And all that believed were together and had all things common.

Porphyry, as cited above, tells us, that the diſciples of Pythagoras, there mentioned, had goods in common. Ουσιας κοινας εθεντο.

And Juſtin, the hiſtorian, ſays the ſame, lib. xliii. cap. i. concerning the original inhabitants of Italy. Omnia communia et indiviſa omnibus fuerint, veluti unum cunctis patrimonium eſſet. All things were common, and the undivided property of all, as if there had been but one patrimony belonging to them all.

Juſtin Martyr, ſpeaking of the chriſtians of his own day, Apol. Ari. p. 20. ed. Thirlb. thus expreſſes himſelf: We, that once admired nothing ſo much as the proſecution of riches, now transfer even what we already have to common uſe, admitting all that want to a participation in it.——Και α εχομεν εις κοινον φερονλες, και παντι δεομενῳ κοινωνουντες.

See Sermons on the Parables and Miracles, vol. iv. ſer. xi. p. 284—291.

CHAP. III.

V. 13. The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers, hath glorified his Son Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let him go.

—— —— Ενθα δε ΠΑΙΔΕΣ
Κοιμωνθο Πριαμοιο παρα μνηςης αλοχοιςι.

Iliad. lib. vi. ver. 245.

V. 19. When the times of refreſhing ſhall come.

The times of refreſhing are interpreted by Dr. Tuckney of the abatement of perſecution. See his Good Day Well-improved, p. 2.

V. 21. Whom the heaven muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.

See note on Matt. xvii. 11.

V. 22—25. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you, &c.

Deinde non parum confirmamur, dum cogitamus ab ipſo mundi initio ad mediatoris uſque adventum extitiſſe ſingulis ætatibus prophetas, quorum concordes plane et conſonæ voces, præcones videlicet illos et tubicines, ejus regis magnitudinem et magnificentiam promulgantes, qui mundum ingreſſurus erat, ut de mundo triumpharet. Mornæ. de Verit. Relig. Chriſt. cap. xxxiii. p. 772.

[It

[It not a little confirms us, when we reflect, that, from the beginning of the world, to the coming of the mediator, there exifted, through every age, prophets; who, like heralds, by correfpondent and harmonious proclamations, announced the greatnefs and magnificence of that king, who would come into the world, and carry his triumphs through it.]

CHAP. IV.

V. 3. And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

Mr. Blackwall here refers, by way of animadverfion upon Cafaubon, to Thucydides, for ασφαλεςατην τηρησιν, the fecureft hold or place of confinement for prifoners. Sacred Claffics, p. 21.

V. 7. And when they had fet them in the midft, they afked, By what power, or by what name, have ye done this?

Theophylact and Œcumenius, fays Dr. Tuckney, in his None but Chrift, p. 4. obferve, that they were afhamed to name it, being an high act of charity.

V. 12. Neither is there falvation in any other: for there is none other name under heaven given among men, whereby we muft be faved.

Diftinguifh, fays Mr. Baxter, in commenting upon Acts xix. 2. ap. Life of Faith, pa. iii. chap. iii. p. 204. between the perfon and the name. No name is neceffary to falvation, elfe none could be faved but men of one language: to believe in the Holy Ghoft, under that name, was not neceffary to falvation, (nor yet is) for he that fpeaketh and heareth of him in Greek, or Latin, or Sclavonian, &c. may be faved, though he never learnt the Engliſh tongue.

V. 13. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

In Plato's Phædrus, Op. p. 207. midd. we have ἰδιωτικον contrasted with πολιτικον, and ἰδιωτης with ποιητης.

And in his Critias, p. 505. we have αναθημαλα——των τε βασιλεων και ἰδιωτων.

Xenophon has Ωσπερ ουν ἰδιωται των ἰδιωτων διαφερουσιν αρετη, οι ασκουντες των αμελουντων, ουτω, &c. Laced. Respub. Oper. p. 541. l. 46, 47.

In Aristotle's Ethics ad Nicomac. lib. x. cap. vii. p. 466. we have οι ἰδιωται contra-distinguished from των δυναστων.

Plutarch has απαιδευτης και ἰδιωτης. Comparat. Aristoph. et Menand. ad init. Op. Moral. p. 560.

Nilus Epist. clxi. p. 171. χωριται και ἰδιωται.

In Maimonides de Idolol. cap. v. § 1. hadiot is used by way of distinction from nabhi, propheta.

In Codic. Joma, cap. vii. § 5. p. 167. ed. Sheringham, from cohen gadol, sacerdos magnus, and from melech, rex, from the great sanhedrim, or any public minister.

In Abarbanel. Exord. Commentar. in Levitic. p. 252. edit. De Veil. cap. iii. cohen hadiot denotes any common or ordinary priest, by way of contra-distinction from the high priest.

Ib. p. 264. it occurs in contrast with a king, or anointed, that is, high priest.

So ib. cap. iv. p. 306. and p. 308. See also p. 310.

In Chrysost. de Sacerdot. lib. iv. § 1. p. 156. ed. Hughes, των των ἰδιωτων——βιον is used in contra-distinction from the royal dignity.

And ib. lib. vi. § v. p. 238. where he observes, that he, that will compare the station and services of the monks with the

the duties and offices of a prieſt, will find as much difference as there is between a king and a private perſon, *οσον ιδιωτου και βασιλεως το μεσον.*

So ib. § 11. p. 256. *θυγατερες των ιερεων——ταις των ιδιωτων θυγατρασι* in contraſt.

Campanella de Monarch. Hiſpan. Appendic. p. 527. has homines idiotæ et privati, as diſtinguiſhed from docti et quos officii ratio ad conſultandum in rebus mundanis——cogit.

V. 32. And the multitude of them that believed were of one heart and of one ſoul: neither ſaid any of them that ought of the things which he poſſeſſed was his own; but they had all things common.

—— —— *Αυταρ Αχαιοι*
Εσασαν αμφι Μενοιτιαδη ενα θυμον εχοντες.
Iliad. lib. xvii. ver. 267.

Having one mind, the Greeks
Stand round Patroclus.

—— —— Fremit amens corde ſub uno
Ordo patrum—— Sil. Italic. lib. xv.

It is one of the laws of Plato, in his Republics, lib. iii. near the end, that thoſe who ſhould be appointed governors, or guardians, in a ſtate, ſhould not be poſſeſſed of any private property farther than may be abſolutely neceſſary. *Ουσιαν κεκτημενον μηδεμιαν μηδενα ιδιαν, αν μη πασα αναγκη.*

They, ſays Mr. Baxter, in his Dying Thoughts, pa. ii. § 24. p. 192. that have pleaded againſt propriety, and would have all things common in this world, have forgotten that there is a propriety in our preſent egoity and natural conſtitution, which renders ſome accidental propriety neceſſary to us: every man has his own bodily parts, and inherent accidents: and every man muſt have his own food, his own place, cloathing, and acquiſitions; his own children, and, therefore, his

own wife, &c. But that the greateſt perfection is moſt for community, as far as nature is capable of it, God would ſhew us in making the firſt receivers of the extraordinary pourings out of his ſpirit to ſell all, and voluntarily make all common, none ſaying, this, or that, is my own; which was not done by any conſtraining law, but by the law or power of uniting love, they were firſt of all as of one heart and ſoul. Acts iv. 32.

V. 34. Neither was there any among them that lacked: for as many as were poſſeſſors of lands or houſes ſold them, and brought the prices of the things that were ſold.

Quod ergo pertinet ad evangelium interim Lucæ, quatenus communio ejus inter nos et Marcionem de veritate diſceptat, adeo antiquius Marcione eſt, quod eſt ſecundum nos, ut et ipſe illi Marcion aliquando crediderit, quum et pecuniam in primo calore fidei catholicæ eccleſiæ contulit, projectam mox cum ipſo, poſteaquam in hæreſim ſuam a noſtra veritate deſcivit. Tertullian. adv. Marcion. lib. iv. cap. iv. p. 415. Op.

[Obſerving, on the diſpute between him and Marcion, concerning Luke's goſpel, that his own copy was the more ancient, ſo that even Marcion himſelf did, for ſome time, receive it; 'till the catholick church having rejected him and the money, which, in the firſt ardor of his faith, he had beſtowed on it, he departed from the truth, and fell into his hereſy.]

CHAP. V.

V. 2. And kept back part of the price, his wife alſo being privy to it, and brought a certain part, and laid it at the apoſtles' feet.

Ideo puniti ſunt, quia mentiri voluerunt Spiritui Sancto, et reſervantes neceſſaria victui ſuo, quaſi perfecte ſæculo renunciantes, venam gloriam ſectabantur. Hieron. Hedibiæ Epiſt. cl. tom. iii. p. 118.

Signifying

Signifying their crime to be a pretending, through vain-glory, a total renunciation of the world, when, in fact, they had made a reserve for themselves, and secured a private purse. Otherwise, as he adds, they might have given, or not given. Alioqui licet libere vel dare vel non dare.

V. 6. And the young men arose, wound him up, and carried him out, and buried him.

Compare ver. 10. and chap. viii. ver. 2.

Incolumi Troja Priamus veniſſet ad umbras
Aſſaraci magnis ſolemnibus, Hectore funus
Portante ac reliquis fratrum cervicibus——

Juvenal. Sat. x. ver. 258—260.

V. 11. And great fear came upon all the church, and upon as many as heard theſe things.

—— Μεγα γαρ δεος εἱλεν εκαστον.

Homer. Hymn. in Apollin. ver. 447.

Origen obſerves, that in this puniſhment, the apoſtle had not only in view the edification of others, but even the benefit of the dying perſons themſelves, deſirous that, being expiated or cleanſed by a ſudden death, and going unexpectedly out of the world, they might have ſome matter of juſtification about them, having given, at leaſt, half (or part, as he expreſſes it, in the context of the following citation) of their goods to the uſes of the poor.——Βουλομεν᾽ αυτους κεκαθαρμενους τῳ αἰφνιδιῳ θανατῳ, &c. In Exodum ap. Comment. tom. i. p. 22.

And again, in Matthæum, p. 383. ibid. he ſpeaks of their ſudden death as being a merciful diſpenſation on the part of heaven, in order to their departing out of this world in greater purity; giving it, at the ſame time, as his opinion, that it was not ſo much Peter that inflicted the death of Ananias, as the ſtings and remorſe of his own conſcience, and the inſupportable ſhame he felt upon being detected. The like he ſuppoſes

poſes in relation to Sapphira, with the additional circumſtance of her grief and aſtoniſhment, on account of what had befallen her huſband; and that Peter, by the ſpirit, foreſaw what would happen to her, in conſequence of theſe particulars. Ινα καθαρώτεροι απαλλαγωσιν απο του βιου——Ου Πετρον γε νομιστεον ενταυθα ανηρηκεναι τον Ανανιαν, &c.

V. 13. And of the reſt durſt no man join himſelf to them: but the people magnified them.

Cæterorum fidelium nemo audebat ſe conjungere apoſtolis, aut familiarius ipſis adhærere, partim metu Judæorum, partim reverentia apoſtolorum, qui, ut ait Chryſoſtomus, erant, ſicut angeli, admirabiles, gravitate venerabiles, oratione cœleſtes, moribus divini, nil niſi ignem ſpirantes charitatis, devotionis et zeli. Tirinus in loc.

[No one dared to join himſelf to the apoſtles, or to aſſociate familiarly with them; partly through fear of the jews, partly through reverence of the apoſtles; who, as Chryſoſtom ſays, were honourable as angels, venerable for their gravity, heavenly in their diſcourſes, divine in their manners, breathing only the fire of charity, devotion, and zeal.]

V. 29. Then Peter and the other apoſtles anſwered and ſaid, We ought to obey God rather than men.

O Athenians! ſaid Socrates, I have a moſt ſincere regard and affection for you; but I ſhall obey God rather than you. Τμας, ω ανδρες Αθηναιοι, ασπαζομαι μεν και φιλω, πειθομαι δε τω Θεω μαλλον η υμιν. Apol. § 17.

V. 34. Then ſtood there up one in the council, a Phariſee, named Gamaliel.

Compare Numb. chap. i. ver. 10. ii. 20. vii. 54, 59. x. 23.

V. 38, 39. And now I ſay unto you, Refrain from theſe men, and let them alone: for if this counſel or this work be of men, it will come to nought, &c.

Nam

Nam ſi ei divinitus debetur imperium, non poterimus interficere, etiamſi velimus; ſcis enim proavi tui dictum; ſucceſſorem ſuum nullus occidit. Sin minus, ipſe ſponte, ſine noſtra crudelitate fatales laqueos inciderit. Reſcript. Marci de Avidio Caſſio, ap. Auguſt. Scriptores, p. 40.

V. 39. But if it be of God, ye cannot overthrow it; leſt haply ye be found even to fight againſt God.

Compare chap. xxiii. 9. and note there.

—— Διΐ πατρι μαχοιτο. Iliad. lib. v. ver. 362.
Αλλ' ηδη Δαναοι γε και αθανατοισι μαχονται. Ver. 380.
Ειχετε, μηδε θεοις μενεαινεμεν ιφι μαχεσθαι. Ver. 606.

V. 41. And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name.

O man! ſays Epictetus, it becomes thee to go to priſon rejoicing, and even anteverting in eager haſte thy leaders. Ανθρωπε, εις φυλακην σε δει ΧΑΙΡΟΝΤΑ απιεναι, σπευδοντα, φθανοντα τους απαγοντας. Diſſ. lib. iii. cap. xxiv. p. 339.

CHAP. VI.

V. 2, 3. Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables, &c.

This ſhews, that miniſters ſhould, as much as poſſible, abſtract themſelves from worldly affairs.

Et Romæ quoque propter penuriam argenti triumviri menſarii, rogatione M. Minucii tribuni Plebis, facti, Lælius Æmilius Papus, &c. Liv. lib. xxiii. cap. xxi.

[At a time, when money was ſcarce at Rome, three perſons, at the motion of the tribune Minucius, were choſen to be bankers and managers of it.]

Hæc

Hæc ſit ultima noſtra propoſitio.

Diaconatus ordo, Act. vi. inſtitutus non eſt civilis et temporaneus, ſed ſpiritualis et perpetuus. 1. Exigunt apoſtoli ut viri in hoc officium eligendi eſſent πληρεις πνευματος αγιου και σοφιας, h. e. ut eximiis donis eſſent præditi, et in ſacris literis, ſc. Teſtamento Veteri, ſpeciatim prophetiis, bene inſtructi, ut cum Judæis, quoties occaſio obtulerit, diſputarent, quod fecit S. Stephanus. Annon hoc aliquid miniſterio œconomico præſtantius videtur ſupponere? Quid? an eximia Spiritus dona, et plena verbi cognitio, ad hoc officium obeundum deſiderantur? Ni multum fallor, mens bona et perſpecta ſatis integritas huic miniſterio abunde ſufficerent. 2. Creati ſunt diaconi διακονειν τραπεζαις, unde nomen illis adhæſit. Sed menſæ diſcipulorum (ut recte notat magnus Ceſtrienſis) communes et ſacræ erant: h. e. communi convictu ſacramentum euchariſtiæ celebrabant. Credibile admodum eſt hos diaconos ſanctis apoſtolis in euchariſtiæ celebratione operas locaſſe, et elementa conſecrata fidelibus diſtribuiſſe. 3. Ordinantur manuum impoſitione apoſtolorum eodem modo quo ordinantur et preſbyteri et epiſcopi. Hæc autem ceremonia adeo ſolennis nunquam certe adhiberetur ad civilis et temporalis officii deſignationem. 4. His accedit, quod paulo poſt Stephanus evangelium prædicavit, Philippus eunuchum baptiſmo conſecravit. Hæc omnia, ſi quid ego video, officium eccleſiaſticum planiſſime denotant.——Quid refert ulterius pergere, et longa autorum enumeratione lectoribus tædium creare? Ex tribus hiſce traditionum vere apoſtolicarum luculentiſſimis teſtibus (Polycarpo ſcil. Ignatio, et Cypriano) abunde liquet diaconos non eſſe menſarum famulos (ut quidam apud nos nugantur), ſed epiſcopatus et eccleſiæ miniſtros, et per conſequens cum epiſcopatu et eccleſia ad finem manſuros. Prœmial. Diſſertation. Hughes, Chryſoſt. de Sacerdot. præfix. p. 71—73.

[Arguing, that the order of deacons, inſtituted in Acts the vi. was not a ſecular and temporary, but a permanent and ſpiritual, office

office. (1.) Becauſe it was required, that they, who ſhould be choſen to it, ſhould be men, full of the Holy Spirit, i. e. endowed with its excellent gifts, and very converſant in the Old Teſtament, eſpecially the prophecies, that they might be qualified, as occaſion offered, to diſpute with the jews, as Stephen did. Doth not this imply an office more excellent than what relates merely to œconomy? Could the gifts of the Spirit, and a plenary knowledge of revelation, be neceſſary for the diſtribution of money? An upright mind, and approved integrity, are ſufficient qualifications for this. (2.) The deacons were appointed to ſerve tables, and derived from this deſign their name. But the tables of the diſciples, as the biſhop of Cheſter obſerves, were ſacred and common in the ſervice of the Euchariſt. It is very probable, that the deacons aſſiſted the apoſtles in the diſtribution of the conſecrated elements. (3.) They were ordained, like preſbyters and biſhops, by the laying on of hands. This ſolemn rite would never have been uſed for the deſtination of any to a temporary and civil office. (4.) Be it added, that ſoon after Stephen preaches, and Philip baptizes, both duties of an eccleſiaſtical character. It is needleſs to extend the inveſtigation farther, or to tire the reader by authorities. Polycarp, Ignatius, and Cyprian, three eminent witneſſes of the apoſtolical traditions, have clearly ſhewn that the deacons were not ſervants of tables; but aſſiſtants to the church and epiſcopacy, and conſequently ſhould continue as long as theſe.]

V. 5. And the ſaying pleaſed the whole multitude. And they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proſelyte of Antioch.

Pliny, in his Natural Hiſtory, lib. xxxvi. cap. v. mentions a famous ſculptor of the name of Stephen. Hippiades Stephani.

And

And in his thirty-fifth, chapter x. mentions a Philip living at Rome, who had in his poſſeſſion a picture of Helena, done by Zeuxis. Zeuxidis manu Romæ, Helena eſt in Philippi porticibus.

V. 15. And all that ſat in the council, looking ſtedfaſtly on him, ſaw his face as it had been the face of an angel.

Compare Exodus xxxiv. ver. 29, 30, 35. Odyſſ. lib. xxiii. ver. 156, &c. as there referred to; and Eccleſiaſt. viii. 1.

CHAP. VII.

V. 20. In which time Moſes was born, and was exceeding fair.

In Acts vii. 20. he is ſaid to be ασειος τω Θεω (an Hebraiſm) fair to God; i. e. exceeding fair. And Joſephus (Antiq. lib. ii. cap. ix.) ſays, he was ſo lovely a child, that there was none that ſaw him, but was ſtruck with admiration of his beauty, εκπλαγηναι της ευμορφιας· that men would run out of their houſes, leaving their work, to look on him, as he was carried through the ſtreets; and his comelineſs detained and held them, that they could not look off him. Worthington on the Reſurrection, chap. xx. p. 444. note.

V. 22. And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

We are told by Porphyry concerning Pythagoras, that he converſed with the Egyptian prieſts, and learned the wiſdom and language of the Egyptians, and their three-fold ſpecies of letters; common, hieroglyphic, and ſymbolical. Και εν Αιγυπτῳ μεν τοις ιερευσιν συνην, και την ΣΟΦΙΑΝ εξεμαθε, και την Αιγυπτιων φωνην· γραμματων δε τριτσας διαφορας, επιστολογραφικων τε, και ιερογλυφικων, και συμβολικων. De Vit. Pythag. § 11. p. 15. ed. Kuſt.

V. 34.

V. 34. I have ſeen, (ιδων ιδον) the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt.

Ιδων ιδον, in the Septuagint and the New Teſtament writers, is a vigorous repetition after the Hebrew dialect; but it is, at the ſame time, pure Greek, ſays Mr. Blackwall, in his Sacred Claſſics, p. 14. alleging in proof εφασαν λεγοντες, and εφη λεγων from Herodotus, εθει δρομῳ in Thucydides, and απελθων ῳχετο from Plato.

V. 40. Saying unto Aaron, make us gods to go before us: for as for this Moſes which brought us out of the land of Egypt, we wot not what is become of him.

Compare Exodus xxxii. 1.

V. 48. Howbeit, the Moſt High dwelleth not in temples made with hands; as ſaith the prophet.

Herodian, lib. v. § 5. p. 182. has χειροποιητον αγαλμα.

V. 53. Who have received the law by the diſpoſition of angels, and have not kept it.

Præterea notum eſt, quod articulus fidei de prophetia præcedat fidem legis; (nam ſi non eſt propheta, non eſt lex;) prophetia autem non obtingat prophetæ, niſi mediante angelo, ſicut dicitur, Et clamavit angelus Domini; (Geneſ. xxii. 15.) item, Et dixit ipſi angelus Domini; (Geneſ. xvi. 19.) et ſic innumeris vicibus; ita ut Moſis doctoris noſtri prophetiæ principium quoque factum fuerit per angelum, ſicut dicitur, Apparuit ei angelus in flamma ignis. More Nevoch. pa. iii. cap. xlv. p. 475, 476.

——Indubitanter ſciverunt (ſapientes) angelos ponere verba veritatis in os prophetarum——Ibid. p. 476.

[Stating,

[Saying, that faith in prophecy preceded faith in the law: but that prophecy was communicated, according to the paſſages quoted, by the mediation of angels, who put the words of [illegible] into the mouth of the prophet.]

V. 55, 56. But he being full of the Holy Ghoſt looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, &c.

Rem quod vidit ſancti Stephani fuit anagogica pura et intellectualis ſine admixtione phantaſmatum medio modo ſe habens inter rationem vitæ per fidem et patriæ per ſpeciem. Eratque per ſpiritualem quandam irradiationem æternæ creatæ lucis in ſuperiori parte animæ ejus, imo in apice intellectus; ſicut in contemplatione myſticæ theologiæ, ſeu unitivæ ſapientiæ fieri ſolet. Dionyſ. Carthuſ. ap. Fromond. De Anima. lib. iv. cap. iv. art. ii. p. 836. bott. 837. top. edit. Louv. 1649.

In all the univerſe there is not a worthier ſight than a martyr ſuffering. 1 Corinth. iv. 9. We are made a ſpectacle to the world, to angels, and to men. The Lord looks down from heaven, and ſees no fight ſo meriting his aſpect (as Minutius Felix ſays). How goodly a ſpectacle for God is a chriſtian encountering with pain. Therefore Chriſt, that ſits at the right hand of God, as judge of the quick and dead, at the ſight of Stephen ſtands to behold the good fight of faith, and as advocate for his, ſtands as prieſt offering to the Father the ſacrifice of a prime martyr, ſtands as ſupervisor, and ready to render the prize to the valiant champion. Buck on the Machabees. Ne. viii. chap. iv. p. 316. and Saint Ambroſe, as there referred to.

Dion Caſſius, lib. lxi. near the end, tells us, of ſome that were found in Nero's time by the ſoldiery, for ploting againſt the emperor. ——Εκεινος και τοις Νερωνι επιβουλευειν αιτιαθεντας ὁ στρατιωτης περιεσπασεν ελιθοβολησαν. P. 698.

Ante

Απο της ενσαρκου του σωτηρος ημων επιφανειας οια τινος οδοιπορίας εφαψωμεθα, τον του λογου παίερα Θεον, και τον δηλουμενον αυτον Ιησουν Χριςον, τον σωτηρα και κυριον ημων, τον ουρανιον του Θεου λογον, βοηθον ημιν και συνεργον της κατα την δηγησιν αληθειας επικαλεσαμενοι. Euſeb. Eccleſiaſt. Hiſt. lib. i. cap. v. beginn.

V. 60. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

Qui primus viam poſt Chriſtum aperuit ad voluntariam mortem et crudele exitium; qui primus poſt Chriſtum oravit pro interfectoribus; qui primus prædixit excidium gentis; qui primus exemplum (forte exhibuit, ut poſtea) Spiritus Sancti in eo loquentis, dum ſapienter diſputat adverſus Judæos, dum conſtanter Chriſtum confiteri non erubuit; qui primus gloriam vidit Dei antequam corporis mortem; qui primus ſe videndum, qualis futurus eſſet poſt mortem, exhibuit; qui non minus ſancte vixit quam fortiter mortuus eſt pro nomine Chriſti; in cujus obitu alia vita ſurrexit apoſtoli gentium. Cardan. de Varietate, lib. xv. cap. lxxxi. p. 742.

[He firſt, after Chriſt, led the way to a voluntary and cruel death. He firſt, after Chriſt, prayed for his murderers. He firſt predicted the deſtruction of his nation. He firſt afforded an example of the Holy Spirit, ſpeaking by him, while he argued againſt the jews with wiſdom, and was not aſhamed to confeſs Chriſt with conſtancy. He firſt, previouſly to the death of the body, ſaw the glory of God. He firſt gave, in his perſon, a ſpecimen of what he ſhould be after death: he who had lived as holily as he died courageouſly for the name of Chriſt: whoſe death gave birth to the new life of the apoſtle of the gentiles.]

CHAP. VIII.

V. 2. And devout men carried Stephen to his burial, and made great lamentation over him.

Pliny tells us, of Trebius, that for his good ſervices to the public, he had ſtatues erected to his memory; and upon his death, was carried upon the people's ſhoulders to the funeral pile. Quam ob cauſam——ipſe ſupremo die populi humeris portatus in rogum eſt. Nat. Hiſt. lib. xviii. cap. iii.

V. 26. Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

Inſula Diodori, et aliæ terræ per continentem quoque, deſerta; oppidum Gaza, promontorium et portus Moſſylites, quo cinnamomum devehitur. Plin. Nat. Hiſt. lib. vi. cap. xxix. tom. ii. p. 334.

V. 27. Under Candace queen of the Ethiopians.

Ædificia oppidi (Meroes) pauca. Regnare fæminam Candaocen, quod nomen multis jam annis ad reginas tranſiit. Delubrum Hammonis et ibi religioſum, et toto tractu ſacella. Cæterum cum potirentur rerum Æthiopes, inſula ea magnæ claritatis fuit. Plin. ibid. near the end of the chapter.

V. 28. Was returning, and ſitting in his chariot, read Eſaias the prophet.

Commendat ſacra pagina quæſtorem Candaces Æthiopum reginæ ab induſtria ſacræ lectionis——Mirantur Chryſoſtomus et Hieronymus tam pium tamque ſedulum legendi ſtudium: En, aiunt, homo barbarus, diſtentus curis, ſeptus undequaque negotiis, cogitationibus innumeris involutus, legebat tamen, et quamvis non intelligeret quem legebat, nihilo minus tamen legebat; idque in via, in curru. Si talis in ipſo itinere, qualis in quiete domi fuiſſe credendus eſt? Drexel. Nicetas. lib. ii. cap. ii. § 3. p. 128.

[The ſacred page commends the diligence of the treaſurer of Candace, the queen of Æthiopia, in peruſing the ſcriptures. Chryſoſtom and Jerom admire his aſſiduous love of reading.

See,

See, ſay they, a man from a barbarous country, full of cares, embarraſſed with various buſineſſes, and involved in innumerable deſigns, yet engaged in reading: and although he does not underſtand his author, yet he perſiſts in reading, and that on the road, and in his chariot. If ſuch he was on a journey, what may he be ſuppoſed to have been, when at eaſe in his houſe?]

V. 40. But Philip was found at Azotus.

We have this place, Azotus, particularly mentioned by Strabo, lib. xvi. p. 522. fig. 30. Εἶτα Ἄζωτος καὶ Ἀσκάλων· ἀπὸ δὲ Ἰαμνείας εἰς Ἄζωτον, &c.

CHAP. IX.

V. 1. And Saul yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt.

Dr. Worthington, in his Diſcourſes, p. 494. tells us, that Ariſtophanes in his Batrac. has a like phraſe to this of breathing out threatenings and ſlaughter; alledging from it πνεούσας δορὺ καὶ λογχας.

V. 2. And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

Which (Damaſcus) they compute to be no leſs than five days journey from Jeruſalem; how faſt, and how far, do they go whom the devil and their own malice drive. And why to Jeruſalem? not only becauſe there was the chief judicature of ſuch matters, but withal, becauſe there the judges were more enraged, and there he had more power, and there he had been binding before. Tuckney's Good Day Well-improved, p. 24.

V. 5. It is hard for thee to kick againſt the pricks.

The ſame proverb is uſed by Æſchylus, Euripides, and Terence; and the noble Pindar has it to the ſame purpoſe of expreſſing the madneſs of murmuring againſt, and pretending to reſiſt the power and the pleaſure of the great God. Sacred Claſſics, p. 175.

—— Una cura cor meum movit modo.
Næ illa ſtimulum longum habet, quæ uſque illinc cor pungit meum!

Plaut. Truculent. act. iv. ſc. 2. ſub fin.

V. 7. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

Compare 1 Corinth. xv. 8.

Στη δ' οπιθεν —— —— ——
Οιῳ φαινομενη, των δ' αλλων ουτις ορατο.

Iliad. lib. i. ver. 198.

—— At his back ſhe ſtood
To none apparent, ſave himſelf alone.

V. 8, 9. And Saul aroſe from the earth: and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus, &c.

St. Paul is ſtruck blind, and then given to ſee. The mind muſt be abſtracted, and turn the eyes from vanity and created perfections, or it is not apt to fix the heart on God, and meditate the wonders of his law. Buck's Beatitudes, Purity, cap. v. p. 239.

V. 14. And here he hath authority from the chief prieſts to bind all that call on thy name.

Invocationis (Chriſti ſcil.) exemplum habemus in Stephano, quum dicit, Domine Jeſu, ſuſcipe ſpiritum meum; deinde in univerſa

universa ecclesia, quemadmodum Ananias testatur eodem libro; Domine, inquit, scis quanta hic intulerit mala sanctis omnibus, qui invocant nomen tuum. Calvin. Institut. lib. i. cap. xiii. § 13. p. 39.

V. 19. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Verbs active reciprocal, are used for passive. Ενισχυσεν he was strengthened. So in Plato, εις ολιγαρχικον μετεβαλλε, is changed into an aristocracy. Του χρονου συνλαμνονλος, the time being accomplished, in Herodotus. And εξισωσανλες τοις αλλοις for εξισωσθενλες, in Thucydides. Sacred Classics, p. 103.

CHAP. X.

V. 38. Who went about doing good.

Ergo quia ad hoc venerat, ut quod erat impossibile legis, quia nemo ex ea justificabatur, ineffabili misericordia vinceret, publicanos et peccatores ad pœnitentiam provocabat, convivium quoque eorum expetens, ut in convivio docerentur; sicut manifestum esse poterit ei, qui evangelia solicita mente perlegerit, quomodo et cibus ejus, et potus, et deambulatio, et universa, quæ gessit in corpore, salutem hominum procurarint. Hieronymus Damaso Epist. tom. iii. No. cxlvi. p. 104.

[As he came for this purpose, that he might effect, by unspeakable mercy, what was impossible to the law, because no man was justified by it, he called publicans and sinners to repentance: he sought their entertainments, that at them they might be instructed: so it will be evident to him, who reads the gospels with attention, that the meals and the journies of Jesus, and all things which he did, were conducive to the salvation of men.]

V. 42. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the judge of quick and dead.

He buried the veſtal virgins quick. Herodian's Imperiall Hiſtory, lib. iv. p. 202. Lond. 1629.

And ib. p. 218. Not a few were buried quick.

CHAP. XI.

V. 12. And the Spirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entered into the man's houſe.

Compare ver. 5.

Si enim ad illum quis contemplationis pertigiſſet exceſſum, ad quem unquam D. Petrus vel Paulus vel apoſtolorum aliquis pervenit, ſciret autem pauperem quendam infirmum calida egere ſorbitiuncula, aut alio quovis ſervitio habere opus, multo quidem melius foret ipſum a contemplationis interim quiete exurgere, et pauperi illi in vera charitate dilectionis impendere obſequium, quam præſenti contemplationis dulcedini immorari. Dei namque præcepta pro nullo quamlibet magno exercitio ſunt negligenda. Et Deo gratius eſt, ut ipſum propter ipſum relinquentes, ejus membris ex charitate ſerviamus. Thauler. Inſtitut. cap. xviii. Oper. p. 605.

V. 18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

Και γαρ η νουθεσια και ο ψογος εμποιει METANOIAN και αισχυνην——και τουτοις μαλιϛα χρωνται προς τας επανορθωσεις. Plutarch. de Ethic. Virtut. ſub fin.

[Admonition and reproof produce repentance and ſhame; and theſe are the chief inſtruments of reformation.]

Adeo

Adeo ſane ea (ſcil. cognitio Dei) in animo Jonæ, cum adhuc inter gentiles ſuos verſaretur, efficax fuit, ut eum haud ſineret dubitare, quin Deus Ninevitis, licet extra communionem fœderis Iſraelitici conſtitutis et populo ſuo infenſis, propitius foret, ſi modo ſeriam male admiſſorum pœnitentiam agerent, quam ipſa obnuntiatione interitus quaſi extorſurus eſſet. Hermanni Franckii Introduction. ad Lectionem Prophetar. p. 212, 213.

[The knowledge of God was efficacious to produce in the mind of Jonas, while he lived amongſt his own people, (ſee Jon. iv. 2.) a conviction, that if the Ninevites would practice that ſerious repentance which his denunciation of deſtruction would, in a manner, extort from them, that then God would be propitious to them, though they were not included in his covenant with the Iſraelites, and were hoſtile to his people.]

V. 19—21. Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phenice and Cyprus and Antioch, preaching the word, &c.

See the abundant and moſt important good that was educed out of the perſecution here ſpoken of.

V. 24. For he was a good man, and full of the Holy Ghoſt and of faith: and much people was added unto the Lord.

Τι δει λεγειν; και περι δε σωφροσυνης και συνεσεως αυ̃λων, (γυναικων ſcil.) ετι δε ΠΙΣΤΕΩΣ και δικαιοσυνης, οπου και το ανδρειον και το θαρραλεον και το μεγαλοψυχον εν πολλαις επιφανες. Plutarch. Erotic. Op. Moral. p. 776. top.

CHAP. XII.

V. 9—11. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion, &c.

On a ſudden (ere any wiſt) there ruſh among the people the emperor's armed horſemen. Herodian's Imperiall Hiſtory, lib. i. p. 42, 43.

As ſoon as he wiſt that they were all circled by his men of war, and taken, as it were, in a toile. Ib. lib. v. p. 210.

And lib. vii. p. 71. Suddenly ſtab the ſoldiers to the heart, ere they wiſt of it.

Apoſtolus Petrus, quando exiſtimans ſe viſum videre, aliud pro alio ſic putabat, ut a corporum imaginibus, in quibus ſe eſſe arbitrabatur, vera, in quibus erat, corpora non diſtinguebat, niſi cum ab illo angelus diſceſſit. Auguſtin. ap. Fromond. de Anima. lib. iv. cap. iv. articul. 8. p. 860.

[The apoſtle Peter, ſuppoſing that he ſaw a viſion, did not diſtinguiſh repreſentations from realities, 'till the angel departed from him.]

V. 15. And they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, It is his angel.

Ex eo etiam id evincitur, (ſcil. Deum nobis dare angelos cuſtodes) quod legimus Act. xii. 15. cum ancilla Rhode dixiſſet ſe agnoſcere vocem Petri præ foribus ſtantis, hi, quibus illud nunciabat, dicerent, O αγγελος αυτου εστιν, ut inde liqueat communem fuiſſe opinionem inter Judæos, ſingulis hominibus angelum a Deo cuſtodem attributum. Voſſ. de Idoloſ. lib. i. cap. vii. p. 56.

[Concluding from this hiſtory, that it was a received opinion with the jews, that God allotted to every man a guardian angel.]

V. 23. And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms, and gave up the ghoſt.

Herodotus,

Herodotus, at the concluſion of his fourth book, records the like fate, as having befallen Pheretima, another royal perſonage, and expreſſly marks it as an inſtance of the divine vengeance, and the effect of it, on account of her cruelty towards the Barcæans.——Απεθανε κακως· ζωσα γαρ ευλεων εξεζεσε. Ως αρα ανθρωποισι, &c.

CHAP. XIII.

V. 3. And when they had faſted and prayed, and laid their hands on them, they ſent them away.

Manuum impoſitionem, Act. xiii. 3. memoratam, ad benedictionem particularem referri certiſſimum eſt. Hughes's Diſſertat. Proœmial. p. 58. top.

V. 4, 5. So they being ſent forth by the Holy Ghoſt, departed unto Seleucia: and from thence they ſailed to Cyprus, &c.

Χαιρε, θεα, Σαλαμινος εϋκλιμενης μεδεουσα,
Και πασης Κυπρου——
Homer. Hymn. in Vener. ver. 9.

Hail, goddeſs! governante of Salamis, and Cyprus all.

V. 11. And now behold, the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon.

Paul ſpoke him blind, ſays Origen, that by this affliction he might be converted to piety; not ſeeing the ſun for a ſeaſon. What ſeaſon? What, but, 'till ſtanding corrected for his ſins, and moved by repentance, he ſhould become worthy to ſee the ſun, both bodily and mentally; that the divine power might be manifeſted both in the reſtoration of his ſight, and in his attaining, by faith, to the ſentiments of true piety. Τῳ λογῳ τυφλων δια των πονων επιςρεφει——Ποιου χειρου; η τυ, οτε επιπληχθεις δια τα αμαρτηματα, εμελλε μετανοων αξιος, &c. In Geneſ. Commentar. tom. i. p. 22. bott. 23. top.

V. 13.

V. 13. They came to Perga in Pamphylia.

Pamphylia ante Mopſopia appellata; mare Pamphylium Cilicio jungitur: oppida ejus Side, et in monte Aſpendus, Plataniſtus, Perga. Plin. Nat. Hiſt. lib. v. cap. xxvii. tom. i. p. 270.

V. 36. For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption.

Magnitudinem rerum quas egit, intuentibus, credere licet, tantum virum Deos accommodaſſe rebus humanis; quarum ſorte completa, cito repeterent eum ſuæ ſtirpi. Quint. Curt. lib. x. § 6. ed. Amſtel. p. 320.

V. 39. And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

A perſon juſtified, or acquitted, of any charge brought againſt him, is, of courſe, freed from the cenſure he lay under, and from the penalties that might have followed upon its appearing to be a true one: and in alluſion to this, the word juſtified, may be uſed to denote any kind of deliverance.

V. 43. Who ſpeaking to them, perſuaded them to continue in the grace of God,

Compare chap. xiv. 22.

Compare 1 Corinth. xvi. 15. Gr.

V. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.

Τῷ ἐνι τεταγμένος Θεῷ——Ælian. Var. Hiſt. lib. iii. cap. ix.

Marſhalled

Marſhalled or taking his rank under one only of the two deities.

In Diogenes Laertius, p. 493. ed. Steph. a woman who obſerves a regular and moderate diet, is τεταγμενα και σωφρων.

In Maximus Tyrius, Diſſ. xxxvi. near the beginning, he that chuſes his part in a drama, is with reference to that part, ταξας εαυτον.

And in Lucian's Piſcator, Dial. a Leeds, ſecond part, p. 15. we have υπο τη εναντια τατομενοι, deſcribing thoſe that are of the contrary temper to love.

——Η φυσις——εις ταυτον τουτο——τεταγμενη, (αρετην ſcil.) Platon. de Legib. lib. vi. Op. p. 563.

A mind diſpoſed to virtue.

Encountred him in batteill well ordained.
Faerie Queene, book ii. cant. x. § 18.

V. 51. But they ſhook off the duſt of their feet againſt them, and came into Iconium.

Compare Matt. x. 14. Mark vi. 11. Luke ix. 5. x. 11.

Tetrarchia civitatum xiv. urbe celeberrima Iconio. Plin. Nat. Hiſt. lib. v. cap. xxvii. p. 270.

CHAP. XIV.

V. 6. They were ware of it, and fled unto Lyſtra, and Derbe, cities of Lycaonia, and unto the region that lieth round about.

Lycaonia in Aſiáticum juriſdictionem verſa——Datur et tetrarchia ex Lycaonia. Plin. Nat. Hiſt. lib. v. p. 270, 271.

V. 11—13. And when the people ſaw what Paul had done, they lifted up their voices, ſaying in the ſpeech of Lycaonia, The Gods are come down to us in the likeneſs of men, &c.

Η μαλα

Η μαλα τις θεος εσσι, τοι ουρανον ευρυν εχουσιν.
Αλλ' ιληθ', ινα τοι κεκαρισμενα δωσομεν ιρα,
Ηδε χρυσεα δωρα τετυγμενα· φειδεο δ' ημεων.

Odyſſ. lib. xvi. ver. 183, &c.

Thou art a God, I know, and dwell'ſt in heaven,
Oh! ſmile on us, that we may yield thee rites
Acceptable, and preſent thee golden gifts
Elaborate. Ah! ſpare us, power divine.

V. 15. And ſaying, Sirs, why do ye theſe things? we alſo are men of like paſſions with you, and preach unto you that ye ſhould turn from theſe vanities unto the living God, which made heaven and earth and the ſea, and all things that are therein.

Αρα τοιουτον χρημα, οιον ΟΜΟΠΑΘΕΣ τε ειναι ημιν και ομοφωνον, και ομογενες, και συγχρονον, η κατα την διαιταν, &c. Maxim. Tyr. Diſſ. xxvii. Quis ſit Deus Socratis, at the beginn.

Speaking of the ſame common powers and principles of nature belonging to all men.

Itaque depulſis oſtentis, ſimulacris, fictis miraculis, præſtigiis, veneficiis, lamiis, magia, præcantationibuſque, ad ſanam Domini Dei noſtri doctrinam convertimini: nihil in his vanitatibus fidei habentes, quæ cum hoc quod falſæ ſunt omnes, et hominem a ratione recta veroque Dei cultu (abſtrahunt), infortuniis etiam plurimis graviſſime onerant, ipſumque pauperem ac dejectum reddunt, ac plurimum ad turpem finem eum perducunt. Cardanus de Varietate, lib. xvi. cap. xc. p. 787.

[Paraphraſing the apoſtles exhortation in this manner: Remove from you ſhows, images, feigned miracles, juggling tricks, ſorceries, witchcraft, magic, and enchantments: be converted to the ſound doctrine of the Lord our God: put no truſt in thoſe vanities, which, beſides being falſe, and perverting man from right reaſon and the true worſhip of God, load

him

him with many and heavy evils, empoverish and debase him, and, generally, bring him to a disgraceful end.]

V. 16. Who in times past suffered all nations to walk in their own ways.

Compare chap. xvii. ver. 30. Isa. xlii. 14.

V. 25. And when they had preached the word in Perga, they went down into Attalia.

Sunt Cyme, Myrina, quæ Sebastopolim se vocat. Et intus Ægæ, Attalia, Posidea, Neontichos, Temnos. Plin. Nat. Hist. lib. v. cap. xxx. sub init.

CHAP. XV.

V. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we are able to bear?

——Αλλα επιβαλλουσι αυτοις α φερειν ουκ ηδυναντο. Thucydid. lib. viii. sub fin.

V. 20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Quam neque Judæis neque Græcis, sed ipsis qui ex gentibus in Christum credebant, confirmantes fidem ipsorum, misserunt, says Irenæus, speaking of this letter, lib. iii. cap. xii. p. 232.

V. 28. To lay upon you no greater burden than these necessary (επαναγκες) things.

Επαναγκες is a legislative term with Plato. Vide de Legibus, lib. vi. Op. p. 557. versus im. et p. 560. lib. xxxi. xxxiii. et ult.

V. 29.

V. 29. That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication: from which if ye keep yourſelves, ye ſhall do well. Fare ye well.

Erubeſcat error veſter Chriſtianis, qui ne animalium quidem ſanguinem in epulis eſculentis habemus; qui propterea quoque ſuffocatis et morticinis abſtinemus, ne quo ſanguine contaminemur vel inter viſcera ſepulto. Denique inter tentamenta Chriſtianorum botulos etiam cruore diſtentos admovetis, certiſſimi ſcilicet illicitum eſſe penes illos, per quod exorbitare eos vultis. Tertullian. Apologetic. cap. ix.

[Let your error bluſh at the conduct of us chriſtians. We make no uſe of the blood of animals, as an article of food. We abſtain from what is ſtrangled and dies ſuddenly, leaſt we ſhould be polluted by the blood, that has ſtagnated in the entrails. Laſtly, among the teſts, with which you try us, you offer us puddings filled with blood, well aſſured, that we hold that unlawful, with which you wiſh to draw us aſide.]

V. 39. And the contention was ſo ſharp between them that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſailed unto Cyprus.

Wake obſerves, that it was no ſmall advantage that accrued to the church by this diſſention; for, by this means, it enjoyed the benefit of thoſe two great men, Paul and Barnabas, much more by their ſeparate labours, than if they had continued ſtill together; particularly that it would be no ſmall advantage to St. Mark, who would be brought by St. Paul's ſeverity to a deep ſenſe of his former indifference in the work of the goſpel. Ver. 38. And yet, Barnabas favouring him, would make him that he would not deſpair on account of that neglect. Apoſtolic Fathers, Introd. p. 66, 67.

CHAP.

CHAP. XVI.

V. 17. The ſame followed Paul and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

In anſwer to Crito, perſuading him to make his eſcape out of priſon, Socrates ſuppoſes himſelf to be addreſſed by the laws. And didſt not thou, ſay they, receive thy birth and education under our patronage and protection, and according to the diſcipline and inſtitutions eſtabliſhed by us? Canſt thou then deny thyſelf to be our ſon and ſervant? And a wicked ſervant you muſt be, if, contrary to ſuch obligation and profeſſion, you attempt an eſcape. Ου πρωΐον μεν σε εξεννησαμεν ημεις;——Επειδη δε εγενου τε και εξετραφης και επαιδευθης, εχοις αν ειπειν πρωΐον μεν, ως ουχι ημετερος ησθα και εκγονος και ΔΟΥΛΟΣ;——Πρατΐοις τε απερ αν ΔΟΥΛΟΣ ο φαυλοΐατος πραξειεν, αποδιδρασκειν επιχειρων. Criton. § 12, 14.

But how much higher the application of this idea in the preſent inſtance!

Compare Deut. xxxii. 6. Iſa. i. 2. Mal. i. 6.

V. 37. But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves and fetch us out.

O nomen dulce libertatis! O jus eximium noſtræ civitatis! O lex Porcia, legeſque Semproniæ! O graviter deſiderata et aliquando reddita plebi Romanæ tribunitia poteſtas! Huccine tandem omnia reciderunt, ut civis Romanus, in provincia populi Romani, in oppido fœderatorum, ab eo, qui beneficio populi faſces et ſecures haberet, deligatus in foro virgis cæderetur? ——Si tu apud Perſas aut in extrema India deprehenſus, Verres, ad ſupplicium ducerere; quid aliud clamitares, niſi te civem

vem eſſe Romanum?——Tolle hanc ſpem, tolle hoc præſidium civibus Romanis; conſtitue nihil eſſe opis in hac voce, CIVIS ROM. SUM; poſſe impune prætorem aut alium quem libet, ſupplicium quod velit, in eum conſtituere, qui ſe civem Rom. eſſe dicat, quod quis ignoret: jam omnes provincias, jam omnia regna, jam omnes liberas civitates, jam omnem orbem terrarum, qui ſemper noſtris hominibus maxime patuit, civibus Rom. iſta defenſione præcluſeris.——Facinus eſt vinciri civem Rom. ſcelus verberari, prope parricidium necari; quid dicem in crucem tollere? Verbo ſatis digno tam nefaria res appellari nullo modo poteſt. Ciceron. in Verr. lib. v.

[O ſweet name of liberty! O excellent privilege of our citizenſhip! O Porcian and Sempronian laws! O tribunitial power! bitterly regretted, but, at length, reſtored to the Roman people! Have things come to this ſtate, that a Roman citizen ſhould publicly be tied and ſcourged with rods, in a province of the Roman people, in a town of their allies, by that man, who owes his power, and the enſigns of it, to the favour of the people?——If you, Verres, yourſelf ſhould be laid hold of, and led to puniſhment, in Perſia, or in the extremities of India, what would be your cry, but that you was a Roman citizen?——Take away this hope, this ſecurity, from the citizens of Rome: determine that this plea, "I am a Roman citizen," ſhall be of no avail; that a prætor, or any other man, may, with impunity, inflict any puniſhment he pleaſeth on one, who ſhall declare, that he is a Roman citizen, becauſe he is unknown. By ſuch an excuſe you will preclude the Roman citizens from every province, from every kingdom, from every free ſtate, from the whole world, which hath been always open to our countrymen.——It is a ſhameful act to bind a citizen of Rome. It is a more atrocious iniquity to ſcourge him. To take away his life, is, almoſt, parricide. What ſhall I ſay of crucifying him? Words cannot deſcribe the wicked deed.]

CHAP.

CHAP. XVII.

V. 5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

The ſtoicke philoſophers ſaie, that there be certayne fyers, or ſeedes, whether you will call them, bredde by nature in us, of the ſame juſtice, in the which the fyrſt father of mankynde was made by Almyghty God. That littell fyer, if it myght encreaſe in us, wolde brynge us up unto the perfection of virtue and bleſſed living. But it is drowned with corrupt opinions and judgementes. And whan it beginneth to lyghte and flame up a lyttel, it dothe not only lacke nouriſhment, but alſo is quenched wyth contrary blaſtes of wynde. Fathers, and mothers, nurſes, ſcoolemaiſters, kynsfolkes, frendes, acquaintaunce, and the comen people, which is a maſter of great error, all theſe do that they can to plucke up thoſe ſeedes of virtue bye the rootes, and to overwhelme that lyttel fyre, as ſoon as it beginneth to appeare; but all they regarde ryches muche, and geve honour unto nobylytee, and reverence unto honour, and ſeeke for power, and praiſe beautie, and worſhip pompe, and folowe pleaſures. But they trede povertee under foote, and mocke ſymple myndes. They ſuſpecte devotion, and hate counnynge; and all kind of virtue they call folly. And whan ſomever they pray for any thyng, they wyſhhe for thoſe that I ſpeake of before. But if any body once name theſe other thyngs, they abhorre them as unlucky ſygnnes. And therefore theſe lye under fete, and be deſpiſed. Neither ani man applieth himſelf unto them, but thoſe other thynges be in regarde and price: and all men renneth unto them. For whereof I pray you cometh this, that we have ſo many lewde felowes and fools, and ſo few good and wiſe men? when that the good

nature of mankinde is more inclined of its own ſelfe unto virtue than vice. The Inſtruction of a Chriſten Woman, 1557. p. 229, 230.

Let the mother never laugh at any word or deed of the child dooen lewedly, ſhamfully, noughtily, wantonly, or pertly, nor kyſſe it therefore. For chyldren will lightly uſe themſelf unto ſuch thynges, as theyſe be pleſaunt and delectable unto their father and mother; nor will not love them after they be comen to mannes or womans eſtate. Ibid.

All that he had advanced to honours and offices, either without deſert or for their lewd pranks, they diſcharged and degraded. Herodian's Imperiall Hiſtory, lib. vi. p. 3.

She perſuaded him alſo to attend matters of judicature the beſt part of the day, to keep him from idleneſs, the miſtreſs of all lewdneſs. Many were burned in their houſes, that could not get out through the doors (which were all on a flame); and all the wealth of the prime citizens was utterly pillaged; the pooreſt and lewdeſt of the people aſſociating themſelves with the ſoldiers, to make ſpoil of all. Ib. lib. vii. p. 76.

I neglected God's grace, and prefered the pleaſures of ſin before the religious care of pleaſing God: lewdly ſpending my ſhort time, without conſidering what accounts I ſhould make at my laſt end. Practice of Piety, p. 51. Dublin, 1701.

1 Tim. i. 15. Chriſt Jeſus came into the world to ſave ſinners, &c. True, but ſuch ſinners, who, like St. Paul, are converted from their wicked life; not like thee, who ſtill continueſt in thy lewdneſs. Ibid. p. 209.

V. 6, 7. They drew Jaſon and certain brethren unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo: whom Jaſon hath received.

We have a famous Theſſalian commander of this name, Jaſon, ſpoken of at large by Xenophon, in the ſixth book of his Græcian

tian History; mentioned also by Cicero, in his book De Natura Deorum et De Officiis.

V. 14. Silas and Timotheus abode there still.

An Athenian general, named Timotheus, is mentioned by Xenophon, in his Grecian History, lib. v. vi.

V. 18. Then certain philosophers of the Epicureans and of the Stoicks encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Novorum numinum autorem seu nuncium vocabant. Perperam enim verba ejus sacra interpretantes tam Ἀναστασιν quam Jesum dæmonium seu numen adorandum et Deam esse eum indicare voluisse sunt opinati; quod et D. Chrysostomus ibi adnotat. Vide Act. Apost. xvii. comm. 18. Ita certe quotquot nova numina venerati sunt, non honori tantum modo Dei Opt. Max. divinitatem rebus adscribendo creatis plerunque detraxere, verum et sacro illius verbo sive scriptis sive ore tradito, ad profanas suas, quæ sacra vera etiam sæpissime æmulabantur, affanias sunt abusi. Selden. de Diis Syris Prolegom. cap. iii. p. 32, 33.

[Supposing, that they called him the author and messenger of new divinities, in consequence of a perverse construction of his words, and thinking that he proposed Jesus as a dæmon, or deity, and the resurrection, ἀναστασις, as objects of adoration. This was the remark also of Chrysostom. It is certain, that whatever new divinities they worshipped, they not only derogated from the honour of the greatest and best of beings by ascribing divinity to things created, but they abused his word, whether transmitted by writings or by the lips, by applying it to their own profane vanities, which often rivalled his sacred rites.]

Σπερμαλογια και φλυαρια ναντιωδης. Plutarch. Compar. Ariſtoph. et Menand. non procul. ad init.

V. 19. They brought him unto Areopagus.

Herodotus, in the eighth book of his Hiſtory, mentions a mount, which the Athenians called Areopagus. Οχθον, τον Αθηναι οι καλεουσιν Αρειον παγον. Fig. 208. p. 302.

Plutarch, in his Anſen. Gerend. Reſpub. Moral. p. 483. top, ſpeaks of the council of Areopagus in their city. Ην συ νυν Αθηνησι μεταχειριζη, της εξ αρειου παγου βουλης επιστατιαν.

Lucian, Vit. Auct. § 5. p. 97. mentions it as a court of judicature. Ου δεδιας μη σοι δικαζηται——η και προσκαλεσηται σε εις Αρειον παγον.

Are you not afraid he ſhould commence a ſuit againſt you in Areopagus.

In his Piſcator it is mentioned among other places of celebrity and public notority. § 16. ed. Leeds.

V. 21. For all the Athenians and ſtrangers which were there ſpent their time in nothing elſe but either to tell or to hear ſome new thing.

It is the mode of our nation, and of Paris, eſpecially, ſays M. Rapin, in his Reflections upon the Eloquence of the Pulpit, ap. Critical Works, by Kennet, vol. ii. p. 70. to run after every thing that is new, and has an air of ſingularity.

Demoſthenes has a ſtrong intimation of this idle curioſity, as indulged by the Athenians, even in times of the greateſt public diſtreſs. Η βουλεσθε, ειπε μοι, περιιοντες αυτων πυνθανεσθαι κατα την αγοραν, λεγεται τι καινον; γενοιτο γαρ αυτι καινοτερον, &c. Philippic. i. § v. p. 14. ed. Mountney. And vide not. ib. p. 231. ſexcentis in locis, &c.

Jamblichus paſſes a ſimilar cenſure upon the Greeks in general, telling us, that they are greatly addicted to novelty, perpetually

petually running about from once place to another in purſuit of it, unſtable, and without ballaſt. Φυσει γαρ Ελλενες εισι νεωτεροποιου, και ατ[illegible]οντες φερονται πανταχη, ουδεν εχοντες ερμα εν εαυτοις, &c. De Myſter. ſect. vii. cap. v. p. 155.

V. 22. Then Paul ſtood in the midſt of Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

Thy too cruel hand. Shakeſpear's Henry VI. 3d part, act i. ſc. ult.

Nimis velim lapidem, qui ego illi ſpeculo diminuam caput.
Plaut. Moſtell. act i. ſc. 3. p. 295.

—— Si pulchra eſt, nimis ornata eſt. Ib. p. 297.

Adſpicite, adſpicite hominem religioſum, et ſi vobis videtur, (quod eſt bonorum pontificum) monete eum, modum quendam eſſe religionis, nimium eſſe ſuperſtitioſum non oportere. Ciceron. Orat. tom. iii. p. 614. ed. Freigii.

Των μεν προτερων αμαρτηματων περι του Θεου και την μνημην εσπουδαζεν, ει δυνατος αυτω γενοιτο, της ψυχης εκβαλειν, ων μεταβουλευειν ωρμησε, και παση χρησθαι περι αυτον δεισιδαιμονια. Joſeph. Antiq. lib. x. cap. ii.

The word δεισιδαιμονεστερους ſeems be taken there in a good ſenſe, it being not only more likely that St. Paul would, in the beginning of his oration, thus, captare bene volentiam, conciliate their benevolence, with ſome commendation of them, but alſo very unlikely that he would call their worſhipping of the true God, by the name of ſuperſtition, for ſo it followeth; For as I paſſed by, &c.——From which place we may, upon firm ſcripture authority, conclude theſe two things; firſt, that by the unknown God of the Athenians, was meant the only true God. The ſecond thing that may be concluded from hence, is this, that theſe Athenian pagans did ευσεβειν, religiouſly worſhip the true God, the Lord of heaven and earth; and ſo we have a ſcripture confutation alſo

of that opinion, that the pagans did not at all worſhip the ſupreme God. Cudworth's Intellectual Syſtem, book i. cap. iv. p. 473. 474.

V. 23. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you.

Both Voſſius and Selden here refer us to the βωμους ανωνυμοις altars, without a name mentioned by Laertius in his Life of Epimenides, as erected by the Athenians, and being in his own day to be ſeen. See Voſſ. de Idolalat. lib. i. cap. ii. p. 13. 14. and Selden. De Diis Syris, Syntag. ii. cap. i.

Quæ aræ invento Epimenidis Cretenſis ſunt erectæ: nam cum regio peſtilentia laboraret, conſultaque Pythia reſpondiſſet, expiari oportere urbem et agros nec cui Deo ſacrum fieri oporteret dixiſſet, Epimenides, qui tum Athenis erat, juſſit dimitti hoſtias per agros, ſequique eas ſacrificos, et in quo loco quæque conſtitiſſet, ibi mactari eam, immolarique Deo ignoto propitio. Lodov. Viv. Not. in Auguſt. de Civitate Dei, lib. vii. cap. xvii. p. 405.

[Theſe altars were built by the direction of Epimenides, the Cretan. For when the country was afflicted with a peſtilence, and the Pythian oracle, on being conſulted, adviſed that the city and lands ſhould be purified by an expiation, but did not point out the deity, to whom the ſacrifices ſhould be offered. Epimenides, who was then at Athens, ordered that ſome victims ſhould be let go through the lands, that the ſacrificers ſhould follow them, and that wherever any one of them ſhould lie down, there it ſhould be ſlain and offered to the unknown propitious God.]

Having, as I paſſed along, looked at the ſtatues of the gods you adore, I found an altar with this inſcription, To the unknown God; it is that God, whom you worſhip unknown, that

that I preach to you. Dupin's Hiſtory of the Church, tom. i. p. 320, 321.

——Τῳ θεσπεσιῳ Παυλῳ την κατειδωλον Αθηνων πολιν κατειλεφοτι ουδεις των εκεισε τιμωμενων βωμων κατελυετο, αλλα λογοις την του ψευδους ανοιαν διελεγχων την αληθειαν παρεισηγε, και δια τε βωμε μαλλον εχειραγωγει προς την ευσεβειαν. Nicephor. lib. xiv. cap. xix. tom. ii. p. 475. top.

To this effect; that upon St. Paul's obſerving the idolatry of the Athenians, not one of their altars was pulled down; but by reaſoning and argument, he endeavours to convince them of their folly and miſtake, and to lead them into the truth; and, rather, by means of the very altar itſelf, to bring them, taking them, as it were, by the hand, to the true worſhip.

V. 25. Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things.

Ωμοιως δε ανερωτω σε παλιν, εφην, τας προσφορας και τας θυσιας δι' ενδειαν ο Θεος ενετειλατο ποιειν τους πατερας υμων, η δια το σκληροκαρδιον αυτων και ευχερες προς ειδωλολατρειαν; Και τετο, εφη, αι γραφαι ωμοιως αναγκαζουσι, ομολογειν ημας. Juſtin Martyr. Dial. p. 282.

[I again aſk you, ſays I, Did God require offerings and ſacrifices from our fathers through want; or on account of their hardneſs of heart, and proneneſs to idolatry? The ſcriptures, he replied, oblige us to confeſs, that it was on this ground.]

Igitur initio, non quaſi indigens Deus hominis, plaſmavit Adam, ſed ut haberet in quem collocaret ſua beneficia.—— Nec noſtro miniſterio indigens juſſit ut eum ſequeremur, ſed ut nobis ipſis attribueret ſalutem.——Servitus erga Deum, Deo quidem nihil præſtat, nec opus eſt Deo humano obſequio; ipſe autem ſequentibus et ſervientibus ei vitam et incorruptelam et

gloriam æternam attribuit, beneficium præstans servientibus sibi ob id quod serviunt, et sequentibus ob id quod sequuntur; sed non beneficium ob eis percipiens; est enim dives, perfectus, et sine indigentia. Propter hoc autem exquirit Deus ab hominibus servitutem, ut, quoniam est bonus et misericors, benefaciat eis qui perseverant in servitute ejus. In quantum enim Deus nullius indiget, in tantum homo indiget Dei communione. ——Deus ab initio hominem quidem plasmavit propter suam munificentiam, patriarchas vero elegit propter illorum salutem, populum vero præformabat, docens indocibilem, sequi Deum; prophetas vero præstruebat in terra, assuescens hominem portare ejus spiritum et communionem, habere cum Deo; ipse quidem nullius indigens, his vero qui indigentes sunt ejus suam præbens communionem.——Sic autem et populo tabernaculi factionem et ædificationem templi et Levitarum electionem, sacrificia quoque et oblationes, et monitiones, et reliquam omnem legis statuebat deservitionem. Ipse quidem nullius horum est indigens, est enim semper plenus omnibus bonis, omnemque odorem suavitatis et omnes suavolentium vaporationes habens in se, etiam antequam Moyses esset; facilem autem ad idola reverti populum erudiebat, per multas avocationes præstruens eos perseverare et servire Deo; per ea quæ erant secunda ad prima advocans; hoc est per typica ad vera, et per temporalia ad æterna, et per carnalia ad spiritalia, et per terrena ad cœlestia. Irenæus, lib. iv. cap. xxviii.

[God, in the beginning, made man, not because he stood in need of him, but that he might have an object, on whom to bestow his benefits. He hath required us to follow him, not that he wanted our service, but that he might confer salvation on us. Our service of God is no ways profitable to him, nor doth he need human obedience. But he hath granted incorruptible life and eternal glory to them who follow and serve him, showing kindness to them, on account of their service and obedience; but receiving no advantage from them: for he is rich, perfect, and exempt from want. For this reason God

requireth

requireth the ſervice of men, that, as he is good and compaſſionate, he may bleſs them. For as the deity is in no want of man, ſo man needs communications from the deity. At the beginning God created man from his own munificence. He choſe the patriarchs for their own ſalvation. He formed and taught an indocile people to follow God. He opened the way for prophets, accuſtoming man to breath his ſpirit, and to have communion with him on earth. He wanting not any one himſelf, but communicating himſelf to thoſe who needed him. So he inſtructed the people to raiſe the tabernacle, to build the temple, and to elect Levites: he appointed ſacrifices and offerings, and the admonitions and all the ſervices of the law. He wanted not, indeed, any of theſe things: for he is full of all good, and had in himſelf, before Moſes exiſted, the ſweet ſavour of all incenſe and perfumes. His deſign was to train a people, prone to return to idolatry, by many exerciſes to perſeverance in the ſervice of God: leading them by ſubordinate to primary things, by types to realities, by things temporal to things eternal, by carnal to ſpiritual, and by earthly to heavenly objects.]

Ariſtotle, in his Analytics, lays it down as a maxim, that nothing is profitable to God. Θεω γαρ καιρος μεν εστιν, χρονος δε ουκ εστι δεων, δια το μηδεν ειναι Θεῳ ωφελιμον. Anal. Prior. lib. i. cap. xxxvi. Organ. ed. Wechel. p. 260.

The divine nature, ſays Maximus Tyrius, Diſſ. xxxviii. p. 452. wants neither ſtatues, nor images. Τῃ τε Θειᾳ φυσει δει μεν ουδεν αγαλματων, ουδε ιδρυματων.

Thou haſt no need of me, is once and again the language of an addreſs to deity in Epictetus. Ουκεῖι μου χρειαν εχεις ——μου χρειαν ουκ εχεις. Lib. iii. cap. xxiv. p. 342.

The good, ſays Plotinus, Enn. v. lib. v. cap. xii. p. 531. does not want the beautiful, but the beautiful the good. Which is afterwards explained by his ſaying, that the deity or ſovereign good, wants not any of the things that he has made.

To

Το μεν αγαθον αυτο ου ΔΕΙΤΑΙ του καλου, το δε καλον εκεινου.——Ου ΔΕΗΘΕΙΣ ουτος των εξ αυτου γενομενων ——μη ΕΔΕΙΤΟ μηδεν αυτου (ſcil. του γενομενου).

The firſt (or ſupreme) deity, ſays Porphyry, De Abſtinentia, lib. ii. § 37. at the beginning, being incorporeal, immoveable, and indiviſible, neither exiſting in another, nor limited in himſelf, wants not any of thoſe things that are without him. Ο μεν πρωτος θεος, ασωματος τε και ακινητος και αμερις, και ουδε εν τινι ων, ουτε ενδεδεμενος εις εαυτον ΧΡΗΖΕΙ ΟΥΔΕΝΟΣ των εξωθεν.

V. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

Αυτις δε, το Ελληνικον ΟΜΑΙΜΟΝ τε και ομογλωσσον, και θεων ιδρυματα τε κοινα και θυσιαι, ηθεα το ομοτροπα. Herodot. lib. viii. ſub fin.

The Greeks are of one blood, and one tongue; they have the ſame divine rites, altars, and ſacrifices; the ſame cuſtoms and manners.

Θεος δε πολλας και παντοδαπας ζωων κληρυχιας, διχα αυτων την πρωτην φυσιν διελομενος, την μεν——την δε ετεραν αυτην ανθρωπινην εμπαλιν ομογενη και ξυννομον και μιαν, ασθενη μεν τω σωματι, αρρηκτον δε τω λογω, συνεσιν θεου——Maxim. Tyr. Diſſ. xxv. p. 302, 303.

The living beings of this world God has divided into two primary and general claſſes; the one——the other, that is the human nature, on the contrary, uniform and of one kind gregarious; weak, indeed, in body, but invincible by virtue of his mind or reaſon, and fitted for knowing God.

——Nihil eſt profecto præſtabilius, quam plane intelligi nos ad juſtitiam eſſe natos, neque opinione, ſed natura eſſe conſtitutum jus. Id jam patebit, ſi hominum inter ipſos ſocietatem, conjunc-

conjunctionemque perſpexeris; nihil eſt enim unum uni tam ſimile, tam par, quam omnes inter noſmet ipſos ſumus.

There is nothing more deſirable than to have it plainly underſtood, that we are born for juſtice, and that right is not founded in opinion, but in nature: and this will evidently appear, if you conſider the cloſe conjunction and kindredſhip, that there is between man and man, for one is not more like or equal to one, or no two things more alike, than all mankind are like to each.

So that were it not, as he goes on, for depravity of manners, and variety of opinions, diſtorting and perverting our weak minds at pleaſure, no man would be more like himſelf than all men are to all. So that whatever be the definition of man, it is common to all men. Which is a ſufficient argument, that there is no diſſimulitude in the kind; which, if there were, one definition would not be applicable to all. Quod ſi depravatio conſuetudinum, ſi opinionum varietas non inbecillitatem animorum torqueret et flecteret quocunque cæpiſſet (Cupiiſſet ap. Daviſ.) ſui nemo ipſe tam ſimilis eſſet, quam omnes ſunt omnium. Itaque quæcunque eſt hominis definitio, una in omnes valet. Quod argumenti ſatis eſt, nullam diſſimilitudinem eſſe in genere, quæ ſi eſſet; non una omnes definitio contineret. Cicero. de Legibus, lib. i. cap. x. p. 36, 37. ed. Daviſ. and vide Turnebi Comment. ib. p. 281. Docet unde, &c.

Quæ autem natio non comitatem, non benignitatem, non gratum animum et beneficii memorem diligit? Quæ ſuperbos, quæ maleficos, quæ crudeles, quæ ingratos non aſpernatur, non odit? Quibus ex rebus cum omne genus hominum ſociatum inter ſe eſſe intelligatur, illud extremum eſt, quod recte vivendi ratio meliores efficit. Ibid. cap. xi. p. 40.

What nation is there that does not love courteouſneſs, benignity, gratitude, and a mind ſenſible of favours received? Or what, that does not deſpiſe and hate the proud, malicious, cruel, and ungrateful?

Compare Pſal. xxxiii. 15. Prov. xxvii. 19. Malac. ii. 10.

V. 37.

V. 27. That they ſhould ſeek the Lord, if haply they might feel after him and find him, though he be not far from every one of us.

Plato, in his Phædo, § 47. ſeverely cenſures thoſe who feel after God in the dark, by reſting in the inveſtigation of ſecond cauſes, without carrying up their inquiries to that firſt cauſe; to which all theſe other cauſes are owing, and which eſtabliſhed that admirable order of things we behold; ſubſtituting a mere name, inſtead of the really efficient cauſe, and thinking they have found out the great ſuſtaining power, when they have not. Ο δε μοι φαινονται ΨΗΛΑΦΩΝΤΕΣ οι πολλοι, ωσπερ εν σκοτει, αλλοτριῳ ομματι προσχρωμενον, ως αιτιον αυτο προσαγορευειν. Την δε του ως οιον τε βελτιστα αυτα τεθηναι δυναμιν, ουτω νυν χρησθαι, ταυτην αυτε ΖΗΤΟΥΣΙΝ, ουτε τινα οιονται δαιμονιαν ισχυν εχειν.

V. 28. For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offſpring.

Ariſtotle lays it down as a clear indiſputable principle, that what firſts moves, is, in all things moved, itſelf immoveable. ——Αμφοτερως συμβαινει το πρωτως κινουν, εν απασιν ειναι τοις κινουμενοις ακινητον. Phyſic. lib. viii. cap. v. ſub fin.

Giving being to other natures by his univerſal preſence, ſays Plotinus, Enn. vi. lib. viii. cap. xvi. p. 151. top, ſpeaking of——Δους ειναι τοις αλλοις εν τῳ πανταχου παρακεισθαι.

Dixerat Aratus, ut Paulo ante meminerimus, ab Jove incipiendum, qui omnia permeat. Eone apoſtolus, qui Deum vocat Jovem, intelligit illum poetarum Jovem, tot adulteriis infamem? nunc illum hiſtoricum, Aſterium dico, Cretenſium regem, qui rapuit Europam? aut Tantalum Ganymedis raptorem? num illum Aſtrologorum, planetam videlicet interpoſitam inter Saturnum et Martem? Nihil ſane horum: ſed cum philoſophis

losophis intellexit mentem infinitam, cuncta permeantem. Alioquin non probatum iret, quod Aratus superioribus subdit. Τ῾ου γαρ και γενος εσμεν. Nam genus illius sumus. Mens igitur apostoli est, nos ejus esse numinis progeniem, quod per Jovem intelligerent e gentibus saniores. Voss. de Idol. lib. i. cap. ii. p. 13.

St. Paul citing this passage out of Aratus, a heathen poet, concerning Zeus or Jupiter,——and interpreting the same of the true God.——We have also here a plain scripture acknowledgment, that by the Zeus of the Greekish pagans was sometimes, at least, meant the true God. Intellectual Syst. book i. cap. iv. p. 475. fol.

V. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art, and man's device.

Vile wretch, says Epictetus, will' you not bear with your brother, who derives, as well as you, from sovereign Jove? Ος εχει τον Δια προγονον——Diss. lib. i. cap. xiii.

Θεον περιφερεις, ταλας, και αγνοεις. Δοκεις με λεγειν αργυρουν τινα η χρυσουν εξωθεν; Εν σαυτῳ φερεις αυτον. Id. lib. ii. cap. viii. p. 188.

Little thinkest thou, O man! that thou carriest God about thee. Think that I speak of any external deity made of silver or gold? It is in thyself thou beareſt him.

V. 30. And the times of this ignorance God winked at; but now commandeth all men every where to repent.

Vide note on chap. xiv. ver. 16.

V. 31, 32. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, &c.

Though

Though he had ſeen before how this doctrine was entertained with ſcorn, as idle talk; and for which he was counted a babler, or a vain idle fellow: yet he, knowing of what great importance and weighty conſequence it was to preach this neceſſary doctrine of the reſurrection, and that which 'tis in order to, the judgment to come, and what the power of it was (as it afterward made Felix, the Roman governor, to tremble), he thought it ſeaſonable to declare it before that grave and ſevere ſenate, or judicatory of the Areopagites at Athens: and what he did there aſſert and preach before them, was very fit and ſeaſonable. For this court, or judicatory, was a little figure, or an emblem of the great day of judgment. This court was the ſupreme court of juſtice at Athens: the judges whereof were perſons of great note, renowned for their wiſdom and integrity, able and fit to judge of the moſt weighty matters; and therefore the moſt difficult cauſes were wont to be referred to them. Worthington on the Reſurrection, chap. xxviii. ap. Select Diſcourſes, p. 503, 504.

CHAP. XVIII.

V. 5. And when Silas and Timotheus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

Pliny, in his Natural Hiſtory, lib. xxxvi. cap. v. tom. iii. p. 472, 473. mentions once and again a famous ſtatuary named Timothy.

V. 9. Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace.

Compare Job xxxiii. 15.

V. 14—16. And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong or wicked lewdneſs, &c.

Agitur

Agitur de verbo et nominibus, et lege veſtra; hoc eſt, de ſenſu verborum legis, quam vos criminamini Paulum pervertere, ac multa non conſentanea legi veſtræ docere; ac de ſenſu verborum propheticorum, quæ a Paulo Jeſu Chriſto applicantur, quem vos ut hominem facinoroſum exeſramini; aliiſque quæ doctrinam veſtram et cultus religioſos reſpiciunt: ego me illis judicem non interpono; vos hæc inter vos tranſigite, illa quietem publicam non lædunt, nec quenquam alicujus maleficii, reum faciunt. Quæritur an Gallio muneri ſuo ſatisfecerit, cum magiſtratus officium ſit, proſpicere, ne religioni aliqua inferatur labes, neve hominum mentes pravâ de Deo doctrina imbuantur? Reſp. Magiſtratus quidem eſſe, proſpicere, quantum in ſe eſt, ut ſubditi veræ religionis cognitione imbuantur, verum mediis legitimis, quæque poteſtatis ipſius limites non excedunt.——Magiſtratus eſt omnibus ſubditis bene de Deo ſentiendi eumque recte colendi facultatem præbere, erigendo templa publica, vocando doctores, quorum miniſterio vera doceatur religio, omneſque amice invitando, ut eorum doctrinam audiant et examinent. Verum cuique liberum eſſe debet, doctrinam illam ad examen revocandi; et quibuſcunque illius veritatem argumentis perſuadere nequeunt, diſſentiendi et diſſenſum ſuum profitendi, Deumque juxta conſcientiæ dictamen colendi libertatem relinquere, neque religionis exercitium edictorum ſeveritate, mulctis, carceribus, exilio, aliiſque gravioribus (levioribus fort. leg.) ſuppliciis impedire. Nam religionis exercitio nemo contra quietem publicam peccat, aut proximo ſuo labem aut noxam adfert, quæ legibus civilibus coerceri debet.——At interim male de Deo ſentit. Reſponſ. i. Fieri poteſt ut rectius quam magiſtratus.——Sed eſto verſetur in errore.——Ad tribunal humanum cauſæ illius cognitio non ſpectat, ſed unuſquiſque ex verbo Dei ſibi ſenſum haurit (hauriat fortaſ. leg.) et hic ſi vitio et culpa ſua aberret, coram tribunali divino reus eſt, proximum vero nulla affecit injuria. Interim doctrina ſua ſe ducit alios. Reſp. Non niſi volentes, hoc eſt, non alios, niſi quos argumentorum pondere, &c.——

Cujuſque

Cujuſque eſt cavere ne ſeducatur. Et ſi forte ſeducatur, non læduntur ipſius opes ac facultates, quibus tuendis leges civiles, deſtinatæ ſunt.——Quare concludo prudens fuiſſe hoc Gallionis reſponſum; optandumque eſſe magiſtratus chriſtianos eadem æquanimitate rem religionis tractare; neque quenquam innoxium civem ob diſſenſum in religione affligere, ullave moleſtia afficere. Limborch in loc.

[That is, concerning the meaning of the words of the law, which ye accuſe Paul of perverting, as ye charge him with teaching many things not conſonant to it: of the ſenſe of the prophecies, which are applied by Paul to Jeſus Chriſt, whom ye deteſt as a wicked man, and other points which relate to your doctrine and worſhip. I do not interfere in theſe matters. Settle them among yourſelves: they do not injure the public peace, nor involve any one in criminal actions.——It is diſputed, whether Gallio did his duty, ſince it is the magiſtrates buſineſs to ſee that religion be not corrupted, and that the minds of men do not imbibe any falſe ſentiments concerning God. I anſwer, That the magiſtrate ſhould, indeed, provide, as far as it is in his power, for the reception of true religion among his ſubjects, by means that are lawful, and do not exceed the bounds of his juriſdiction. It is the province of the magiſtrate to afford to all his ſubjects an opportunity of forming right opinions concerning God, and of paying to him a right worſhip, by erecting public temples, by the call of inſtructors, by whoſe miniſtry the true religion ſhall be taught, and by inviting all to hear and examine their doctrine. But every one ſhould be left free to bring this doctrine to the teſt. They, whom the arguments for it cannot convince of its truth, ſhould have the liberty of diſſenting, and of profeſſing this diſſent, and of worſhipping God according to the dictates of their conſcience. The exerciſe of religion ought not to be reſtrained by ſevere edicts, or fines, or impriſonment, or baniſhment, or any other greater or leſſer puniſhments. For no one, by the exerciſe

exercise of his religion, offends against the public peace, or offers any injury to his neighbour, from which he should be restrained by civil laws.——"But he entertains unworthy thoughts of God." Answer. It is possible, that he may think more justly than doth the magistrate.——But let it be granted, that he is in an error. The cognizance of it doth not belong to an human tribunal. Every one is to draw his opinions from the word of God. If he err, through any fault in himself, he is amenable at the divine tribunal; but he does not wrong his neighbour. "In the mean time his error misleads others." Answer. None but those who are willing, none but by the weight of argument.——It is each one's duty to guard against being misled. If any one be misled, his substance and fortune, which alone civil laws are designed to protect, are not injured.——Therefore I conclude that the answer of Gallio was wise, and it is to be wished, that christian magistrates would treat religious affairs with the same æquanimity, and not distress and afflict any innocent citizen on account of differences in religion.]

V. 17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things.

Verum nec hoc Gallio ad animum revocavit, sed dissimulavit. Id. in loc.

V. 18. Having shorn his head in Cenchrea: for he had a vow.

Erat hic non fraudulenta simulatio, sed obsequium charitatis. Cupiebat enim omnes adjungi evangelio, et ideo semet omnium affectibus, quoad licuit, attemperavit, ut omnes Christo lucrifaceret.——Datum est hoc ad tempus invincibili quorundam superstitioni, donec se clarius proferret evangelica veritas. Neque enim tondere caput ex voto per se malum est, sed hujus-

modi judaicis ceremoniis fidere malum eſt. Eraſm. Paraphr. in loc.

[This was not the guiſe of hypocriſy, but the compliance of love. It was his deſire to attach all men to the goſpel: and therefore, as far as it was lawful, he accommodated himſelf to all diſpoſitions, that he might gain all to Chriſt. This was permitted for a time, on account of the invincible ſuperſtition of ſome, 'till the evangelical truth ſhould more clearly ſhow itſelf. To have the head ſhorn, according to a vow, was not evil in itſelf: but to place confidence in ſuch jewiſh ceremonies, was evil.]

V. 25. This man was inſtructed in the way of the Lord: and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.

Compare Rom. xii. 11.

CHAP. XIX.

V. 1—7. And it came to paſs, that while Apollos was at Corinth, Paul having paſſed through the upper coaſts, came to Epheſus: and finding certain diſciples, &c.

Vide Œconomy of the Goſpel, book iii. cap. i. at the beginn.

In actibus apoſtolorum, qui Joannis baptiſmate fuerant baptizati, et credebant in Deum patrem et Chriſtum, quia Spiritum Sanctum neſciebant, iterum baptizantur, immo tunc verum accipiunt baptiſma; abſque enim Spiritu Sancto imperfectum eſt myſterium Trinitatis. Hieron. ad Hedib. Epiſt. tom. iii. No. cl. ſub fin. p. 125.

[In the Acts of the apoſtles, they who had been baptized with the baptiſm of John, and believed in God the Father, and in

in Chriſt, becauſe they knew not of the Holy Spirit, were baptized again, and then received the true baptiſm: for without the Holy Spirit, the myſtery of the Trinity is imperfect.]

V. 19. Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thouſand pieces of ſilver.

Pecuniæ jactura lucrum erat evangelii: ſiquidem his modis vehementer augeſcebat, et confirmabatur ſermo Domini, ſalutaris his, qui ſimplici fide amplecterentur; formidabilis illis qui minus ſyncere in eo verſarentur. Eraſm. Paraphr. in loc.

[The money was loſt; but the goſpel was a gainer: as, by theſe means, the word of the Lord mightily grew, and was confirmed: ſalutary to thoſe who embraced it with a pure faith; formidable to thoſe who were inſincere in their profeſſion.]

V. 24, 25. For a certain man named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen, &c.

Offendit ea res populorum Etruriæ animos, non majore odio regni, quàm ipſius regis, gravis jam is antea genti fuerat opibus, ſuperbiaque, quia ſolennia ludorum, quos intermitti nefas eſt, violenter diremiſſet: quum ob iram repulſæ, quod ſuffragio duodecim populorum alius ſacerdos ei prælatus eſſet, artifices, quorum magna pars ipſius ſervi erant, ex medio ludicro repente abduxit. Gens itaque ante omnes alias eo magis dedita religionibus, quod excelleret arte colendi eas auxilium Vejentibus negandum, donec ſub rege eſſent, decrevit. Liv. lib. v. ſub init.

[This thing, (i. e. the creation of a king by the Veii) enflamed the minds of the people of Etruria with equal hatred of the regal power, and of the king himſelf. He had been before oppreſſive to the nation by his wealth and pride, becauſe

he had violently ſtopped their annual games, which it was deemed unlawful to intermit. When from reſentment of the repulſe, when by the votes of twelve of the people, another had been preferred before him to the prieſthood, he ſuddenly forced away, from the middle of the games, the artiſts, a great part of whom were his ſlaves. This nation, therefore, which exceeded all others in its attachment to religious ſolemnities, as they ſurpaſſed in the ſkill of conducting them, decreed that no aſſiſtance ſhould be given to the Veii, while they remained under the government of a king.]

V. 27. Diana——whom all Aſia and the world worſhippeth.

Nos apud Theotimum omne aurum depoſuimus,
Qui illic ſacerdos eſt Dianæ Epheſiæ.
Quin in ipſâ œde Dianæ conditum eſt.
Ibidem publicitus ſervant.——

Plaut. Bacchid. act ii. ſc. 3.

Dianæ templum auguſtiſſimum illis gentibus (Suſorum ſcil. &c.). Plin. Nat. Hiſt. lib. vi. cap. xxvii. tom. i. p. 323.

Claro de omnibus materiis judicio in templo Epheſiæ Dianæ, ut pote cum tota Aſia extruente quadringentis annis peractum ſit. Ejuſd. lib. xvi. cap. xl. tom. ii. p. 182.

Et in Hiſpania Sagunti aiunt templum Dianæ a Zacyntho advectæ cum conditoribus, annis ducentis ante excidium Troiæ, ut autor eſt Bocchus,——cui pepercit religione inductus Annibal. Ibid. p. 183.

[Shewing in what high and general eſtimation the temple of Diana was held.]

V. 28. And when they heard theſe ſayings, they were full of wrath, and cried out, ſaying, Great is Diana of the Epheſians.

——Αφικομενος πρωτον ες Εφεσον, θυσιαν εποιησατο τη Αρτεμιδι. Thucyd. lib. viii. ſub fin.

V. 35.

V. 35. The image which fell down from Jupiter?

Η δ' εις τεραμνα δουραλογλυφου στεγης
Γληνας ανω γραψασα χωσεται γραΐῳ
Εξ ουρανου πεσουσα και θρονων Διος.

Lycophr. Alexandr. p. 65.

But ſhe (Minerva or the Palladium), that fell from heaven and the throne of Jove, with eyes uplifted towards the lofty well-carved roof, againſt the army will be incenſed.

Το ΔΙΙΠΕΤΕΣ παλλαδιον. Appollodar. lib. iii. fol. 120, 121.

Minerva or the Palladium, that fell or came down from Jove.

Αγαλμα ΔΙΟΠΕΤΕΣ ως λεγεσιν——εξ ερανυ κατενεχθηναι λογος. Herodian. lib. i. § 5. p. 26.

The image which fell down from Jupiter, as they ſay, and deſcended, as goes the report, from heaven.

So lib. v. § 5. p. 182. he tells of a ſtone ſacred to the ſun, the venerators of which boaſt to have fallen from Jupiter. ——ΔΙΟΠΕΤΗ τε αυτον ειναι σεμνολογεσι.

Homines cum viderint——non humano manu factam, ſed cœlo delapſam, ſays Cicero, in Verr. lib. v. concerning the image of Ceres, when men ſaw it, they thought it not to be fabricated by human art, but to have fallen down from heaven.

Non defuere, qui hanc in urbem (Peſſinuntem ſcil.) cœlitus fuiſſe delapſum Deæ (Cybelem ſcil.) ſimulachrum putarent, ſays Voſſius, de Idololat. lib. ii. cap. lii. p. 592.

Obſerving, agreeably to Herodian, as referred to above, that hence the city had its name.

In Emæſa Phœniciæ urbe lapis erat maximus ab imo rotundus et ſenſim faſtigiatus, propemodum ad coni figuram, niger, in cujus ſuperficie quædam figuræ naturaliter eminebant: ob id ſolis lapidem eſſe, atque illius imaginem veram, ob idque

in maxima veneratione non ſolum apud eas gentes, ſed etiam vicinos ſatrapas. Jactabant etiam lapidem hunc e cœlo deciditſe, ut illius venerationem augerent. Cardanus De Varietate, lib. v. cap. xix. p. 136.

[In Emeſa, a city of Phœnicia, there was a very great ſtone, round at the bottom, and gradually ſharp towards the top, to the reſemblance of a cone; on the ſurface of which certain images appeared. On this account it was called the ſtone of the ſun, and his true repreſentative, and was held in great veneration, not by that nation only, but by the neighbouring governors. To heighten the reſpect for it, they boaſted, that it had fallen from heaven.]

V. 36, Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

Vicit tamen ea pars, quæ nihil raptim, nec temere agendum, conſulendumque de integro cenſuit. Liv. lib. xxiii. § 20.

——— Male cuncta miniſtrat
Impetus.——— Stat. Thebaid. lib. x.

CHAP. XX.

V. 9. And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep; and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

Inter Baianas raptus puer occidit undas
Eutychus. Martial. lib. vi. ep. lxviii.

V. 15. And we ſailed thence, and came the next day over againſt Chios. And the next day we arrived at Samos, and tarried at Trogyllium. And the next day we came to Miletus.

Τυφλος

Τυφλος ανηρ, οικει δε Χιῳ ενι παιπαλοεσση.
Hom. Hymn. in Apollin. ver. 172.

Και Μιλητον εχεις, εναλον πολιν, ιμερτεσσαν.
Ib. ver. 180.

V. 20. And how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe.

Theſe things, ſays Socrates, (Apol. § 10.) O Athenians! I ſpeak with the utmoſt ſincerity and truth. I conceal nothing from you, either great or ſmall: I ſuppreſs nothing. Ταυτα εστιν υμιν, ω ανδρες Αθηναιοι, ταληθη· και υμας ουτε μεγα ουτε σμικρον αποκρυψαμενος εγω λεγω, ουδε ΥΠΟΣΤΕΙΛΑΜΕΝΟΣ.

I have never, ſays Demoſthenes, at the end of his firſt Philippic, upon any other occaſion, made it my buſineſs to addreſs any thing to you, merely for the ſake of flattering and pleaſing you; but what I was firmly perſuaded would likewiſe be profitable to you. And I have now delivered my ſentiments with the utmoſt ſincerity, having ſuppreſſed (or held back) nothing at all. Εγω μεν ουν, ουτε αλλοτε πωποτε προς χαριν ειλομην λεγειν, οτι αν μη και συνοισειν υμιν πεπεισμενος· ω· νυν τε α γιγνωσκω, πανθ' απλως, ουδεν ΥΠΟΣΤΕΙΛΑΜΕΝΟΣ πεπαρρησιασμαι.

V. 21. Teſtifying both to the Jews and alſo to the Greeks repentance toward God.

Not an hypocritical, ſelfiſh, or mercenary repentance, but a repentance towards God, ſincere, acceptable in his ſight; founded upon the principles of religion, not upon any worldly or foreign conſiderations whatſoever.

V. 22. And now behold, I go bound in the Spirit unto Jeruſalem, not knowing the things that ſhall befal me there.

Bound in the ſpirit; conſtrained by a holy violence. Worthington on Self-reſignation, chap. xii. ap. Seleƈt Diſc. p. 137.

V. 24. But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the Goſpel of the grace of God.

Compare Ciceron. pro Domo, as cited in note upon 1 Cor. xxix. xxx. xxxi.

Videant——quam me nihil minæ, nihil ſupplicia ipſa moveant. Quintil. Declamat. ccliii. p. 32.

V. 35 I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

This ſentence we have in none of the goſpels; but he might have heard it from ſome of the diſciples. We have juſt ſuch another paſſage in the epiſtle of Barnabas; Sicut dicit filius Dei, reſiſtamus omni iniquitati, et odio habeamus eam. Lardner's Credibility, pa. ii. vol. i. p. 47.

Ariſtotle, in the fourth of his Ethics, ad Nicom. cap. i. has this very ſentiment. Της αρετης γαρ μαλλον το ευποιειν η το ευπασχειν.

There is more virtue in conferring a benefit, than in receiving one; having before obſerved, that it is more the part of a liberal man to give as he ought, than to receive as he ought.

And in his ninth book of the ſame treatiſe, cap. vii. he obſerves, that the pleaſure of conferring a benefit, muſt needs be more laſting than that of receiving one; becauſe the benefit ſoon vaniſhes, but the remembrance of having conferred it, will always

always be delightful. Τῳ μεν ουν πεποιηκοῖι μενει το εργον· το καλον γαρ πολυχρονιον. Τῳ δε παθοντι το χρησιμον παροιχεῖαι, η τε μνημη τ ωφμεν καλων ηδεια, των δε χρησιμων, ου πανυ, η ηττον.

And Thucydides, before him, had obſerved, that it is not the receiving favours, but the conferring of them, that procures friends. Ου γαρ πασχονῖες ευ αλλα δρωνῖες, κτωμεθα τους φιλους. Lib. ii. p. 61. ed. H. Stephani.

Compare note on 2 Cor. ix. 7.

V. 37. And they all wept ſore, and fell on Paul's neck, and kiſſed him.

Ut puer ad notas erectum Pelea voces
Vidit; et ingenti tendentem brachia paſſu;
Affiluit, caraque diu cervice pependit.
Valer. Flacc. lib. i. ver. 256—258.

He leaped, and on his dear neck long hung.

Compare Geneſ. xlvi. 29.

CHAP. XXI.

V. 2, 3. And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth, &c.

Nomina——ex uſu loquendi ſumenda ſunt et ſæpius mutant. Quin ipſe D. Paulus Phœnicen, contra quam Veteris Teſtamenti ſacri ſcriptores, Syriæ partem eſſe agnoſcit. Quod conſtat in Act. Apoſt. comm. ii. et iii. Selden. de Diis Syris Prolegom. cap. i. p. 7.

V. 13. Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.

Ως εφαθ' ημιν δ' αυτε κατεκλασθη φιλον ηϊορ.
Odyſſ. lib. ix. ver. 256.

So ſpake he, and preſently our dear heart was broken.

Ως

Ὡς ἐφαμην τοισι δε κατεκλασθη φιλον ηΐορ.

Ibid. lib. ix. ver. 256.

Thus ſpake I, and broken was their heart ſo dear.

Mihi parcere ac de me cogitare deſinite. Nam, primum debeo ſperare, omnes deos, qui huic urbi præſident, pro eo mihi ac mereor, relaturos gratiam eſſe: deinde, ſi quid obtigerit æquo animo paratoque moriar. Neque enim turpis mors forti viro, poteſt accidere, neque immatura conſulari, nec miſera ſapienti. Cicer. in Catilin. iv.

Don't think of ſparing me, nor indulge to any tender thoughts about me; for, in the firſt place, I am bound to believe, that the preſiding deities of this city will not fail of requiting whatever merit I may acquire in the courſe of this proceeding; next, let what will happen, I ſhall die with a compoſed and quiet mind; for the death of a brave man can never have any turpitude in it, nor that of a conſular man be immature, nor that of a wiſe man miſerable.

And to the ſame purpoſe, a little before; Mihi quidem ſi hæc conditio conſulatus data eſt, ut omnes acerbitates, omnes dolores, cruciatuſque perferrem, feram non ſolum fortiter, ſed etiam libenter, dummodo meis laboribus vobis populoque Romano dignitas, ſaluſque pariatur.

If ſuch be the condition of my conſulate, that I muſt ſuffer all manner of acerbities, griefs, and pains, I will endure all, not merely with fortitude, but even with a willing mind, if ſo be my ſufferings and fatigues may but contribute to the dignity and ſafety of the Roman people, and to yours.

V. 18. And the day following Paul went in with us unto James: and all the elders were preſent.

We find in the hiſtory of Acts xv. 6. that when a controverſy aroſe concerning the ceremonies of the law, whether they were to be uſed by thoſe chriſtians that were converted of the gentiles, the apoſtles and elders came together to conſider of this matter;

matter; and that the people was not excluded, appears by the twelfth verſe; the whole multitude, being perſuaded by the arguments alledged by Peter, held their peace, and quietly heard Paul and Barnabas declare what ſigns and wonders God had wrought by them amongſt the gentiles: and leſt you ſhould underſtand the multitude in that place, for the multitude of the apoſtles, it follows in the twenty-ſecond verſe, Then it pleaſed the apoſtles and elders, with the whole church, to chuſe certain men, &c. By which ſcripture we learn, that the ſynode conſiſteth principally of paſtors, elders, teachers, and men of wiſdom, judgment, and gravity, as it were of neceſſary regents. For although the whole multitude came together, yet the apoſtles and elders came together to inquire and conſider of the matter in controverſy; the multitude heard, and for their better inſtruction and modeſty, ſubmitted their conſent unto the determination of the apoſtles and elders. All men's reaſons were heard: for their was great diſputation, but the authority of God's word prevailed, good order was obſerved. So after the matter was thoroughly diſcuſſed by the godly arguments, alledged by Peter, and Barnabas, and Paul, the controverſy was concluded by the ſentence of James, to whom that prerogative was granted, not of ſingular authority, but for order's ſake. And this place doth admoniſh us to intreat ſomewhat of the pre-eminence of one elder, or paſtor, above the reſt. We confeſs, that in every aſſembly or company, ſome one of neceſſity muſt have this prerogative, to order and diſpoſe the ſame with reaſon, or elſe great confuſion is like to follow. But this pre-eminence is only of order, and not of authority: as to propound matters to be decided, to gather the reaſons and conſent of the reſt, add ſo to conclude, &c. as we ſee in this place James did: of whom, alſo, we read that he had this pre-eminence, Acts xxi. 18. &c. and we may gather the ſame, Galat. ii. 9, 12. Not that James had greater authority in his apoſtleſhip than Peter, or Paul, or John, or any other of the apoſtles; but becauſe he was choſen of the

reſt

reſt to have prerogative of order, which ſome one muſt have in every aſſembly, and ſuch was the prerogative at the firſt, which was granted ſometimes to the biſhop of Rome, and ſometimes to ſome other biſhops, to be preſident or prolocutor in the general counſels, being choſen thereto, for the time, by conſent of the reſt, &c. A learned Diſcourſe, or brief and plain Declaration, &c. concerning Eccleſiaſtical Government, 1584. p. 112—115.

Natalem Salonitanæ eccleſiæ fratrem et coepiſcopum noſtrum obiiſſe, diſcurrens in partibus iſtis fama vulgavit. Quod ſi verum eſt, experientia tua omni inſtantia omnique ſollicitudine clerum et populum ejuſdem civitatis admonere feſtinet: quatenus, uno conſenſu ordinandum ſibi debeant eligere ſacerdotem, factoque in perſonam quæ fuerit electa decreto ad nos tranſmittere ſtudebis, ut cum noſtro conſenſu, ſicut priſcis fuit temporibus, ordinetur. Epiſtol. Div. Gregor. lib. ii. epiſt. xxii. ſub init.

[There is a flying report that Natalis, a brother of the Salonitan church, and our colleague in the epiſcopacy, is dead. If it be true, let your experience haſten, with all ſpeed and ſolicitude, to admoniſh the clergy and people of this city, that they ought to elect a prieſt for themſelves, to be ordained by one conſent; and that the decree being paſſed for the perſon, who ſhall be elected, you will ſend him to us, that, as it was in ancient times, he may be ordained with our conſent.]

V. 20. And when they heard it, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how how many thouſands of Jews there are which believe; and they are all zealous of the law.

Compare Matt. ix. 8. xv. 31. Luke vii. 10. ſupr. cap. iv. 21. Galat. i. 24.

Quot millia Græce quot myriades, id eſt, quot dena millia Judæorum crediderunt in chriſtum. Tirin. in loc.

In

In Græco eſt μυριαδες, μυριας autem continet decem millia: ſed hic confuſe ſumitur, ſignificatque multo millia. Menoch. in loc.

Vide quo modo auctum fuerit granum illud ſinapis intra annos xxv. Grot. in loc.

[In the Greek, it is myriads, that is ten thouſand: here the word is taken, in an indefinite ſenſe, for many thouſands. So much had the grain of muſtard ſeed increaſed within twenty-five years.]

V. 22. What is it therefore? the multitude muſt needs come together: for they will hear that thou art come.

Videmus quam ſe modeſte geſſerint ſeniores in fovenda concordia, dum populi offenſam mature præveniunt: niſi quod ejus infirmitati forte nimis indulgent votum a Paulo exigentes. Calvin. in loc.

[We ſee with what modeſty theſe elders conducted themſelves, in cheriſhing concord; whilſt they ſeaſonably prevented offence on the ſide of the people: unleſs, in requiring the vow from Paul, they were, perhaps, too indulgent to popular weakneſs.]

In rebus majoribus, præcipue ex quibus ſchiſma metuebatur, apoſtoli et ſucceſſores eorum epiſcopi non preſbyterorum tantum utebantur conſilio; ſed et plebem advocabant. Grotius in loc.

[In matters of great importance, eſpecially where there was ground to fear a ſchiſm, the apoſtles, and the biſhops, their ſucceſſors, availed themſelves not only of the advice of the preſbyters, but appealed to the people.]

V. 23. Do therefore this that we ſay to thee: we have four men which have a vow on them.

Videntur quidem, ut nuper attigi, ſeniores nimio gentis ſuæ amore ad ſtultam indulgentiam fuiſſe delapſi——Sed liquidam ejus

ejus rei judicium ex circumſtantiis pendet, quæ nos hodiè latent, illis autem perſpectæ erant. Totum fere corpus, &c. ——An modum exceſſerint in medio relinquo——Licet quatuor iſti cenſeantur in numero fidelium, ſuperſtioſum tamen eorum votum fuit. Unde apparet multum apoſtolis fuiſſe negotii in gente illa, quæ non tantum diuturno uſu in legis cultu obdurauerat: ſed natura quoque valde pervicax erat, fereque intractabilis. Quunquam fieri poteſt, ut iſti ad huc novitii fuerint, ideoque tenera necdum bene formata fuerit eorum fides: quare patiebantur doctores votum, quod temere per ignorantiam nuncupaverant, ſolvere. Quod ad Paulum ſpectat, quoniam non propria conſcientia ſuſcepit hoc votum, ſed in eorum gratiam, quorum errori veniam dabat, diverſa fuit ejus ratio. Videndum tamen eſt; an hæc una fuerit ex mediis ceremoniis, quas liberum eſſet fidelibus vel ſervare vel omittere. Videtur quidem habuiſſe quædam admixta parum conſentanea cum fidei profeſſione: ſed quoniam finis erat gratiarum actio, ut ſupra xviii. cap. dictum fuit, et in ritu ipſo nihil pugnabat cum fide Chriſti, non dubitavit Paulus, teſtandæ religionis ſuæ cauſa, hucuſque deſcendere.——Nempe uſque ad aras, ut ſe nullo ſacrilegio prætextu charitatis pollueret. Solanne expiationis ſacrificium adire non perinde illi fas fuiſſet: hac autem parte divini cultus quæ in voto ſita erat, indifferenter defungilicuſit. Calvin in loc.

[Theſe elders, as I lately hinted, ſeem to have fallen into a weak indulgence, through too great an affection to their own nation. But an accurate judgment of this matter depends on circumſtances which are hidden from us at this day; but were well known then.——Although the four perſons here mentioned, are reckoned in the number of believers, yet their vow was ſuperſtitious. It is evident, that the apoſtles had much trouble with a nation, not only hardened in the worſhip of the law by long uſe, but by nature very ſtubborn and untractable. It is probable, that theſe perſons were late converts, and their faith was therefore weak, and not well eſtabliſhed. On this account

this account they are allowed to perform the vow, which they had rashly made. As to Paul, since he had taken the vow on himself, not from the dictates of conscience, but for their sakes, to whose error he was indulgent, his conduct must be referred to other principles. It is to be considered, whether this were not one of those indifferent ceremonies, which believers were at liberty to observe or omit. There seems, indeed, to have been mixed with it, something not consonant to the profession of faith: but as the end of it was an act of thanksgiving, as we observed on the eighteenth chapter, and nothing in the rite itself militated with faith in Christ, Paul did not scruple, for the sake of testifying his piety, to go to the altar, that he might not, under the pretext of charity, pollute himself by sacrilege. Yet it was not, therefore, lawful for him to join in the annual sacrifice of expiation: but that part of divine worship, in which this vow consisted, he was at liberty to perform or not.]

V. 24. That thou thyself also walkest orderly, and keepest the law.

Lex hoc tempore, licet esset mortua, nondum tamen erat mortifera, itaque Nazaræatus ceremonia usurpari poterat sine peccato. Menochius in loc.

[The law, at this time, was, though dead, not deadly: therefore the ceremony of the Nazarites might be used without sin.]

V. 39. But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

Xenophon eam nominat πόλιν της Κιλικιας μεγαλην και ευδαιμονα. Raphelius in loc. referring to his note ad cap. xi. 30.

Recte

Recte illustri urbe ortum se ait: et adeo quidem illustri, ut et Græcos et Argivos et his præstantiores, dici Tarsenses se vellent; neque ad heroas modo, sed Titanas ipsos, generis antiquitatem referrent: Dio Chrysostomus Tarsica priore. Καὶ ὡς, ἐστε Ἕλληνες, &c. Heinsius in loc.

CHAP. XXII.

V. 3. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Compare Luke x. 39.

V. 9. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

Neque hoc loco, neque usquam alibi, quoties narratur hæc historia, ulla fit mentio istorum Pauli comitum, quasi Christum fint complexi; quod tamen verisimile est fuisse facturos, si loquentis vocem audivissent. Sed putarunt nimirum eum repentino fulguris ictu perculsum existimasse se audire quod non audiret; ut attoniti homines solent: ita hæc disponente divina providentia, ut qui postea suæ gentis hominibus ista narrarent, minus suspectæ fidei essent. Ideo etiam unus Paulus dicitur excæcatus, ex quo intelligimus totam visionem ad ipsum pertinuisse, cæteros hactenus vidisse hujus lucis scintillas et prostratos fuisse, ac loquentem ipsum Paulum audivisse, quatenus id necesse fuit, ut de hoc facto testari possent. Postremo videtur hoc diserte Paulus infra explicare, xxii. co. 9. ubi vocem quam non audierint comites, diserte a sua distinguit. Neque enim simpliciter dixit τὴν φωνὴν οὐκ ἤκουσαν, ut hoc loco scipsit Lucas, ἀκροώμενοι μὲν τῆς φωνῆς, sed addit, τοῦ λαλοῦντος μοι, quum hic, ut dixi, potius subaudiatur αὐτοῦ. Beza in Act. ix. 7.

[Neither

[Neither in this, nor in any other paſſage, as often as this hiſtory is related, are thoſe companions of Paul ſpoken of, as if they embraced chriſtianity; which it is very probable that they would have done, if they had heard the voice of Chriſt ſpeaking to to him. They ſuppoſed, doubtleſs, that he, ſtruck with the ſudden flaſh of lightening, thought that he heard what he did not hear, as is common with men in a fright: the divine providence ſo diſpoſing theſe tranſactions, that the credibility of thoſe, who ſhould afterwards report theſe things to the men of that nation, might not be ſuſpected. Therefore, Paul alone, is ſaid to be blind; from whence we conclude, that the whole viſion belonged to him, that the reſt ſaw the ſparks of light, and fell proſtrate, and heard Paul ſpeaking, juſt to that degree as was neceſſary to enable them to atteſt the fact. Laſtly, Paul ſeems expreſſly to ſay this below, xxii. 9. when he clearly diſtinguiſhes the voice which his companions heard from that he did. Nor doth he merely ſay, "they heard not the voice," as Luke has written here, "hearing a voice;" but adds, "of him that ſpake unto me," αὐτοῦ being underſtood.]

Sonum quidem verborum confuſe audientes, verba autem ipſa non intelligentes. Et ſic facile ſolvitur, quod infra cap. xxii. 9. contrarium dici videtur φωνην ουκ ηκουσαν. Nam ακουειν ibi ponitur pro intelligere.

[They heard a confuſed ſound of words, but did not underſtand the words themſelves. And thus what ſeems to contradict this below, xxii. 9. is eaſily explained. "They heard not the voice," for ακουειν means to underſtand. As Geneſ. xi. 7. xlii. 23. Deut. xxviii. 49. Eſa. xxxvi. 11. 1 Cor. xiv. 2. Brennius in eund. loc.

Lord, this is my condition, therefore I muſt talk yet farther with thee, for I have been a hearer of thine I confeſs a long time, but in a high-way faſhion, as Paul's fellow travellers did. The fowls of the heaven were too hard for me, and devoured the ſeed of thy word as faſt as thou ſpakeſt it; ſo that if thou aſkeſt me what I have heard, O Lord! nothing:

I ſaw a light, indeed, but never the more light of underſtanding came into my ſoul by it. I travelled to church, as if travelling to Damaſcus, for company ſake: I have heard talk of ſome, that have had ſtrange raptures and changes in their judgments; but for my part, I knew nothing of it in myſelf, yet, I confeſs, I was preſent, and heard the ſame ſermon the other did in a confuſed ſound. Lord, how long ſhall it be ere I hear the voice, not of one that ſpeaks as a preacher, but of him that ſpeaks in the preacher, that I may cry out, its the voice of my beloved. So ſpeak Lord (once), that thy ſervants may hear, and let them that hear live. Streat's Dividing of the Hooff, p. 436.

V. 16. And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.

Nunc, poſtquam enarratum eſt, quid ſpectaverit dominus noſter in inſtitutione baptiſmi: quæ ſit nobis utendi accipiendique ratio judicare promptum eſt. Nam quatenus erigendæ, alendæ, confirmandæque fidei in oſtræ datur, ſumendus eſt quaſi e manu ſui authoris: certum perſuaſumque habere convenit, ipſum eſſe qui nobis per ſignum loquitur, ipſum eſſe qui nos purgat, abluit, delictorum memoriam abolet: ipſum eſſe qui mortis ſuæ participes facit: qui Satanæ regnum adimit, qui concupiſcentiæ noſtræ vires enervat: imo qui in unum coaleſcit nobiſcum, ut eum induti filii Dei cenſeamur. Hæc, inquam, tam vere certoque animæ noſtræ intus præſtare, quam certo videmus corpus noſtrum extra ablui, ſubmergi, circumdari: iſthæc enim ſive analogia, ſive ſimilitudo, certiſſima eſt ſacramentorum regula; ut in rebus corporeis ſpirituales conſpiciamus, perinde ac ſi coram oculis noſtris ſubjecta forent; quando iſtius modi figuris repræſentare Domino viſum eſt; non quia ſacramento tales gratiæ illigatæ incluſæque ſint, quo ejus virtute nobis conferantur; ſed duntaxat quia hac teſſera voluntatem ſuam nobis Dominus teſtificatur. Nempe ſe hæc omnia nobis velle largiri: neque tantum nudo ſpectaculo paſcit oculos,

ſed

ſed in rem præſentem nos adducit; et quod figurat, efficaciter ſimul implet. Calvin. Inſtitut. lib. iv. cap. xv. § 14. p. 512, 513.

[After what is related concerning the deſign of our Lord in the inſtitution of baptiſm, it is eaſy to determine, what ſhould be regarded by us in receiving it. As it is appointed to animate, cheriſh, and confirm our faith, it is to be taken, as it were, from the hand of its author. It ſhould be admitted as a clear and eſtabliſhed principle, that it is he who ſpeaks to us by this ſign; who cleanſes and waſhes us, and removes the remembrance of our crimes; who makes us partakers of his death, ſubverts the kingdom of Satan, and enervates the power of our luſts; who ſo unites himſelf with us, that we, the ſons of God, may be conſidered as clothed with him. Theſe changes as truly and certainly are affected inwardly in our ſouls, as we ſee our bodies are outwardly waſhed, immerſed, and ſurrounded by the water. For this analogy or reſemblance conſtitutes the ſure rule of the ſacraments; that we ſhould ſee things ſpiritual in things bodily; juſt as if they were preſented before our eyes, when it ſeems fit to the Lord to repreſent them to us under figures or emblems of this kind. Not that ſuch graces are combined and included in a ſacrament, ſo as to be conferred on us by its efficacy; but only, that by this token, God teſtifies his good will to us, and aſſures us, that he is ready to beſtow all theſe bleſſings on us. Nor does he only feaſt our eyes with a mere ſhow; but introduces us to an actual enjoyment, and, at the ſame time, efficaciouſly fulfils what he repreſents.]

Cæterum mergaturne——Quanquam et ipſum baptizandi verbum mergere ſignificat et mergendiritum veteri eccleſiæ obſervatum fuiſſe conſtat. Ibid. § 19. p. 515.

[The word, baptiſing, ſignifies to dip: and it is clear, that the rite of dipping was obſerved by the ancient church.]

Nemo ad baptiſmum dignus eſt accedere, niſi ſit corde puro et caſto, qui omnia peccata ex animo deteſtatus ſit, qui firmiſſime decreverit ſecundum evangelii legem vitam ſuam compo-

nere.——Si moreretur candidatus, antequam, ſacro flumine merſus, &c. Hughes Diſſertat. Procem. ap. Chryſoſt. de Sacerdot. p. 112.

[No one was thought worthy of coming to baptiſm, who was not of a pure and chaſte mind, ſincerely hated all ſin, and was determined to form his life according to the law of the goſpel. If the candidate ſhould die before he was immerſed in the ſacred river, &c.]

V. 22. And they gave him audience unto this word, and then lifted up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

Hactenus Judæi tulerant Paulum dicentem uſque ad hoc verbum, ad gentes longe diſſitas mittam te. Hoc dictum refricuit dolorem omnium, propterea quod Judæi miro quodam odio gentes abominentur eoque plerique etiam ex his, qui non aſpenabantur evangelium, volebant gentes omnino ſubmoveri ab evangelii gratia; aut ſi admitterentur, non admitterentur, niſi circumciſi, quaſi purus deoque gratus eſſe non poſſit, niſi qui Judæus eſſet. Eraſm. Paraphr. in loc.

[Hitherto the jews had borne with Paul, 'till he ſaid, "I will ſend thee far hence unto the gentiles." This word kindled the reſentment of all; for the jews exceedingly deteſted the gentiles: and on this account, the greater part of thoſe who did not deſpiſe the goſpel, wiſhed all the gentiles to be removed from the grace of it, or if admitted to it, not without being circumciſed; as if no one, who was not a jew; could be pure or acceptable to God.]

Hic narrat Lucas quam tumultuoſe interrupta fuerit Pauli concio, neque enim clamoribus modo eum obruunt, ſed ad mortem eum poſtulant. Ubi etiam clare apparet quam phrenetica ſit ſuperbia. Tantopere ſibi placebant Judæi, ut non modo præ ſe totum mundum deſpicerent, ſed acrius pro ſua dignitate certarent, quam pro lege ipſa: ac ſi tota religio in hoc

hoc cardine verteretur, ut genus Abrahæ ſupra cunctos alios mortales excelleret. Calvinus in loc.

[Here Luke relates how tumultuouſly the diſcourſe of Paul was interrupted. He was not only overpowered by their clamors, but his life was demanded. Hence it plainly appears, to what a phrenſy pride can riſe. The jews were ſo pleaſed with themſelves, that they not only deſpiſed all the world in compariſon with themſelves, but contended more vehemently for their own dignity, than for the law itſelf; as if all religion turned upon this point, that the family of Abraham ſhould be above all other men.]

Credebant Judæi ſe eximios apud Deum præ omnibus populis totius terræ, gentes quidem ſub Meſſia ad ſe aggregandas; ſed inſtar Gabaonitarum, ut ſibi ſerviſint. Non itaque concoquere poterant eos ſibi in negotio ſalutis æquari. Limborch. in loc.

[The jews believed, that they were more excellent in the judgment of God than all the people of the world: that the gentiles, indeed, were to be united to them under the Meſſiah; but then that they were, like the Gabaonites, to be their ſlaves. They could not, therefore, ſuffer that they ſhould be on an equal footing with themſelves in the affair of ſalvation.]

V. 25. And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

Cervices in carcere frangebantur indigniſſime civium Rom. ut etiam illa vox et illa imploratio CIVIS ROMANUS SUM, quæ ſæpe multis, in ultimis terris, opem inter barbaros et ſalutem tulit; ea mortem illis acerbiorem et ſupplicium maturius ferret. Cicer. in Verr. lib. v.

[The necks of Roman citizens were moſt infamouſly broken in priſon: ſo that the declaration and the plea, "I am Roman

citizen," which has afforded aid and even ſalvation to numbers, in the remoteſt parts of the earth, among barbarians, rather brought on them a more ſpeedy puniſhment, and a more cruel death.]

Cædebatur virgis in medio foro Meſſanæ civis Romanus, judices, cum interea nullus gemitus, nulla vox alia iſtius miſeri inter dolorem crepitumque plagarum audiebatur niſi hæc CIVIS ROMANUS SUM. Ibid. vid. eti. ad cap. xvi. 37. not.

[A Roman citizen, O judges! was ſcourged in the open court at Meſſana: in the mean time, no groans, no words, of that wretched man were heard, amidſt the pains and the ſound of the whips, but this, "I am a Roman citizen."

V. 28. And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was free born.

Μεγαλων το πρωτον χρηματων πραθεισα (the Roman citizenſhip). Dion Caſſ. lib. lx. p. 676. D.

CHAP. XXIII.

V. 3. Then ſaid Paul unto him, God ſhall ſmite thee, thou whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law?

Iſti, quos pro felicibus aſpicitis, ſi non, qua occurrunt, ſed qua latent, videritis, miſeri ſunt, ſordidi, turpes, ad ſimilitudinem parietum ſuorum extrinſecus culti. Senec. de Providentia, cap. vi. p. 2, 3. ed. Lugd. Bat.

Thoſe whom you look upon as being ſo extremely happy, could you but ſee them in their privacy and retirement, as well as in their public walk, or look into their boſoms, you would find them to be ſordid dirty wrerches, and, like their own walls, to be nothing more than outwardly ſpecious.

V. 5.

V. 5. Then ſaid Paul, I wiſt not, brethren, that he was the high prieſt.

Hæc Pauli verba Ananias et apparitores ſic accipiebant, quaſi excuſaret Paulus, quod ſibi in iſtis malis conſtituto, non ſatis ſibi inmentem veniſſet, quicum ſibi res eſſet.——Verum latentior ſenſus ſuberat, non eſſe eum ſacerdotem, aut principem ſenatus, qui eas dignitates pretio comparaſſet. Grot. in loc.

[Ananias and his guards underſtood theſe words of Paul, as, if in excuſe of himſelf, he pleaded, that, beſet as he was with evils, he had not ſufficiently reflected, whom he was addreſſing.——But they were not aware, of the more hidden ſenſe conveyed by the words, namely, that he, who had purchaſed thoſe dignities with money, could not be the high prieſt and head of the ſenate.]

Diu enim alfuerat Hieroſolyma Paulus et novus erat hic Pontifex et multis aſſidentibus atque aſtantibus cingebatur, inquit Chryſoſtomus, Liranus, et Dionyſius. Forte etiam neſciebat Paulus, a quo vox eſſet profecta, inquit Sanchez. Forte etiam tumultuarie et confuſe ſedebatur, nec erat certus pontifici locus, utpote non in templo nec domi ſuæ, ſed alienæ, in quam juſſu tribuni convenerant. Tirin. in loc. Nec mirum, cum pontificum cultus extra ſacra a reliquorum ſacerdotum habitu parum aut nihil diſcreparet; quique tum erant pontifices ad breve tempus manerent, Romanis dignitates eas pretio vendentibus, et ſubinde, quo crebrior eſſet beneficii viciſſitudo, mutantibus. Brennius.

[It has been ſaid, by Chryſoſtom, Liranus, and Dionyſius, that Paul had been long abſent from Jeruſalem; that Ananias was a new high-prieſt, and was ſurrounded by many, ſitting with him, or ſtanding near him. Probably, obſerves Sanchez, Paul did not perceive from whom the order, to ſmite him, came. Perhaps, Tirinus remarks, they were ſeated in an irregular and confuſed manner, and as the court was not convened in the temple, or in the houſe of the high-prieſt, but in ano-

ther houſe, at the command of the tribune, there was no certain fixed place for him. It was not wonderful, ſays Brennius, that Paul did not know the high-prieſt; as, when he was not officiating in his ſacred functions, his dreſs did not differ from that of the other prieſts. The high-prieſts alſo, in thoſe times, remained but a ſhort time in office, and were continually changing; for the Romans ſold the dignity, and, therefore, to derive a greater emolument from it, were frequently transferring it.]

Quo ſenſu (pro actuali conſideratione rei prius cognitæ ſcil.) ——verba Pauli apoſtoli Acts xxiii. 5. in quibus explicandis mire ſe torquent interpretes, videntur omnino eſſe intelligenda (Non noveram, inquit, fratres, Pontificem eſſe maximum) οὐκ ᾔδειν, i. e. non cogitavi, non ſatis attente conſideravi. Quaſi dixiſſet, Parcite, quæſo, fratres, juſtæ meæ indignationi, ſi æſtuantis animi impetu abreptus, liberius aliquid elocutus fuerim quam oportuit, immemor illius et perſonæ, et officii mei. Agnoſco errorem: non debui maledicere pontifici, quantumvis fecerit non digne ſuo honore; ſed impediit animi ardor, ne iſta, ut par erat, attentius cogitarem. Senſu facillimo et commodiſſimo. Sanderſon. De Conſcientia, p. 9.

[To this effect; that interpreters have greatly embarraſſed themſelves in explaining the words of Paul, which imply no more than an inattention to what he really knew, but did not reflect upon. "I wiſt not," i. e. I did not think on it; I did not duely conſider it. As if he had ſaid, "Forgive me, brethren, if hurried away by the warmth of my feelings, I have ſpoken more freely than became me, forgetting his character and my own duty. I acknowledge my error. I ought not to ſpeak evil of the high-prieſt, though he ſhould act unworthy of his rank. But the ardor of my temper prevented me from conſidering, as it was fit, theſe things." This is a ſuitable and eaſy ſenſe of the words.]

As much as to ſay, all men know well enough, that he is no lawful high-prieſt, and therefore may be reprehended for his faults, without violating God's command. Diodati.

V. 6.

V. 6. But when Paul perceived that the one part were Sadducees, and the other Phariſees, he cried out in the council, Men and brethren, I am a Phariſee, the ſon of a Phariſee: of the hope and reſurrection of the dead I am called to queſtion.

Vere profitetur ideo ſibi inſenſos eſſe Sadducæos, quod reſurrectionem mortuorum aſſerat.——Notandum eſt ſic exorſum fuiſſe Paulum, ut ingenue et ſyncere totam cauſam exponere cuperet, nec aſtute refugiſſe puram et integram confeſſionem, qualis a Chriſti ſervis edenda eſſet: ſed quia obſtructus erat aditus, nec ulla audientia dabatur, extremo remedio uſum eſſe, ut palam faceret, ſuos adverſarios cœco odio præcipites agi. Calvin, in loc. Sciens, inquam, Paulus ſe utriſque junctis reſiſtendo non eſſe prudenti conſilio pomum diſcordiæ jacit in medium. Tirinus. Solent Judæi hoc Pauli dictum valde exagitare, quaſi non ſincere egerit, ſed ſolummodo diſſenſionem inter Synedrii membra concitare voluerit.——Verum immerito, nam non negavit Paulum ſe chriſtianum eſſe.——Accuſabatur, quod prædicaret Chriſtum, atqui religionis chriſtianæ, quam Paulus prædicabat, præcipuum dogma, &c. Non itaque fallacia ulla Paulus hic uſus eſſet. Limborch.

[It was truly ſaid by Paul, obſerves Calvin, that the Sadducees were hoſtile to him, becauſe he aſſerted the reſurrection of the dead. He began in this manner, it deſerves to be noticed, from a deſire to ſtate his caſe ſincerely and ingenuouſly, and not craftily to evade that pure and upright confeſſion, which ſhould be made by the ſervants of Chriſt. As he was interrupted at the commencement of his diſcourſe, and a hearing was not given to him, he had recourſe to the laſt remedy, to ſhew, that his adverſaries were hurried away by a blind hatred. Paul, knowing, ſays Tirinus, that he was not able to reſiſt an united force, prudently threw among his opponents the apple of contention. The jews, as Limborch remarks, are ſevere on this ſpeech of Paul, as if he acted inſincerely,

and

and only wiſhed to create a diſſention among the members of the Sanhedrim. But is an undeſerved reflection. Paul did not deny, that he was a chriſtian. He was accuſed, becauſe he preached Chriſt; but the reſurrection of the dead was a fundamental article of the chriſtian religion, which he promulgated. He, therefore, did not employ any deceit here.]

V. 9. Let us not fight againſt God.

Compare Acts v. 39.

Why, ſays Epictetus, do I fight againſt God? Why do I will thoſe things that are not to be willed; and to poſſeſs myſelf, at all adventures, of things not given me? Τι ουν θεομαχω; τι θελω τα μη θελητα, τα μη δοθεντα μοι εξ απαντος εχειν. Epictet. Diſſ. lib. iii. cap. xxvi. p. 363. Vide etiam ibid. p. 331. bott.

V. 24. And provide them beaſts, that they may ſet Paul on, and bring him ſafe unto Felix the governor.

Διεσωσεν εις Αθηνας. Diogen. Laert. Απεζωσαι εις την Ελλαδα. Xenoph. Εσωζοντο προς το στρατοπεδον. Εις βιζανιον εσωθησαν. Id. ap. Raphelium in loc.

CHAP. XXIV.

V. 2. Worthy deeds are done unto this nation by thy providence.

Poſtremo L. Papirius Mugillanus, proditus, interrex, caſtigando nunc patres, nunc tribunos plebis, "deſertam omiſſamque ab hominibus rempublicam Deorum providentia curaque exceptam," memorabat "Veientium inducias et cunctatione Æquorum ſtare." Liv. lib. iv. § 43. tom. i. p. 259.

Noſtra autem providentia etiam hoc in melius per conſtitutionem reformavit. Juſtinian. Inſtitut. lib i. tit. xii. § 6. p. 20.

V. 14.

V. 14. After the way which they call hereſy.

Ει τις ΑΙΡΕΣΙΝ μοι προυτιθεις, που μαλλον, &c. Chryſoſt. de Sacerdot. lib. vi. p. 244 top.

V. 16. And herein do I exerciſe myſelf to have always a conſcience void of offence toward God and toward men.

Intelligo cum quo mihi filio res eſt: non commendabo illi laborem honeſtum et bonam quotidie conſcientiam et operam, etiam civitatibus ſervientem. Quintil. Declamat. No. ccxcviii. p. 157.

Et ego, Domine Valeriane Imperator Auguſte, ideo cuncta feci, ideo vulnera patienter excepi, ideo et equos et cantleriös meos laſſavi, ut mihi gratias ageret reſpublica et conſcientia mea. Vopiſc. Aurelian. ap. Auguſt. Script. p. 213.

Compare cap. xxiii. 1.

V. 20, 21. Or elſe let theſe ſame here ſay, if they have found any evil doing in me, while I ſtood before the council, &c.

Aliud exortum eſt, objicitur mihi meus ille diſceſſus: cui ego crimini reſpondere ſine mea maxima laude non poſſum, quid enim, pontifices, debeo dicere? peccati me conſcientia profugiſſe? at id, quod mihi crimini dabatur, non modo peccatum non erat, ſed erat res poſt natos homines pulcherrima. Cicer. pro Domo, tom. ii. ed. Freigii. p. 603.

Sed quanquam vincti hominis, non ſupervacua ſolum, ſed etiam inviſa defenſio eſt——tamen, utcunque licet dicere, memet ipſe non deſeram, nec committam ut damnatus etiam mea ſententia videar. Equidem cujus criminis reus ſim, non video: inter conjuratos nemo me nominat. De me Nicomachus nihil dixit. Ceballinus, pluſquam audierat, ſcire non potuit. Quint. Curt. lib. vi. § 10. ed. Amſtel. p. 178.

Compare ver. 12, 13.

V. 25.

V. 25. And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled, and anſwered, Go thy way for this time; when I have a convenient ſeaſon I will call for thee.

In Plato's Crito, § 16. Socrates is thus addreſſed by the laws: O Socrates! depending upon the truth of what you have learned under our tuition, let not children, or life, or any other thing, be preferred to that which is juſt and right: that going into the inviſible world, you may have a good account to give of yourſelf in all theſe particulars, to the preſiding powers there. Αλλ', ω Σωκρατες, πειθομενος ημιν τοις σοις τροφευσι, μητε παιδας περι πλειονος ποιου, μητε το ζην, μητε αλλο μηδεν, προ τε ΔΙΚΑΙΟΥ, ινα εις αδε ελθων, εχης ταυτα παντα απολογησασθαι τοις εκει αρχουσιν.

Fortitude, temperance, and juſtice, or righteouſneſs, is an ethical enumeration occurring in his Phædo, § 13. p. 185. Ανδρεια και σωφροσυνη και ΔΙΚΑΟΣΥΝΗ.

In Ariſtotle's Rhetoric, lib. i. cap. v. § 4. we have prudence, fortitude, temperance, juſtice, or righteouſneſs, ſpecified as ſo many branches of virtue. Αρετην η και τα μερη αυτης, φρονησιν, ανδριαν, ΔΙΚΑΙΟΣΥΝΗΝ, σωφροσυνην.

So again, cap. vi. § 11. as ſo many virtues of the ſoul we have enumerated, juſtice, or righteouſneſs, fortitude, temperance, magnanimity, magnificence. ΔΙΚΑΟΣΥΝΗ, ανδρια, σωφροσυνη, μεγαλοψυχια, μεγαλοπρεπεια.

We have a ſomewhat like enumeration, too, in Lucian; moderation, juſtice, or righteouſneſs, and temperance. Σωφροσυνην μεν και ΔΙΚΑΙΟΣΥΝΗΝ η ΕΓΚΡΑΤΕΙΑΝ. Piſcat. § 16. p. 30. ed. Leeds.

Magna vis eſt conſcientiæ, judices, et magna in utramque partem, ut neque timeant qui nihil commiſerint, et pœnam ſemper ante oculos verſari putent, qui peccarint. Cicer. pro Milon.

CHAP.

CHAP. XXV.

V. 7, 8. And when he was come, the Jews which came down from Jeruſalem ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove, &c.

Compare chap. xxiv. ver. 13, 19, 20.

V. 11, 12. For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar, &c.

Poſt hanc geſtorum ſeriem Hymetius ad oppidum ductus Ocriculum audiendus ab Ampelio urbi præfecto et Maximino vicario confeſtimque perdendus, ut apparebat, data ſibi copia rectius Imperatoris præſidium appellavit, nominiſque ejus perfugio tectus ſervabatur incolumis. Ammian. Marcellin. lib. xxviii. p. 649. ed. Lugd. Bat.

Circa hos dies Lollianus——exploratius cauſam, Maximino ſpectante, convictus——exulque mittendus——patris impulſu provocavit ad principem. Ibid. p. 650.

V. 19. But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

Sed quemadmodum Judæi craſſa religione vel ſuperſtitione magis cohibebantur, ne prorſus ab omni religione dilaberentur, ita vos quondam, &c. Eraſm. Paraphr. in Epiſtol. Pauli ad Rhoman. &c. p. 469.

An non eo relabimini, dum Judaica ſuperſtitione obſervatis dies, &c. Si vere Chriſto fiditis, unde iſta ſuperſtitio? Ib. p. 470.

It was a fooliſh and prophane ſhift of the jews, that thought themſelves free, if they abuſe not the name Jehovah; and ſo they

they became ſuperſtitious in the forbearing that, and licentious in the abuſe of the reſt, and in ſwearing by other things in heaven and earth, &c. which, therefore, our Saviour reproves, giving the true ſenſe of this commandment, Matt. v. And this is the nature of ſuperſtition, to make frivolous, undue reſtraints, by way of compenſation of that profane liberty and looſeneſs in the commandments of God, which is its uſual companion. Leighton on the Commandments, ap. Select Works, p. 365.

Would you then have a ſettled and a flouriſhing ſtate? Would you have no melting, no diſſolution, in the church? I know you would; it is the honourable and religious deſign of you all. Why, but if you would indeed, the king muſt truſt and indear his people: the people muſt honour, obey, and ſupport their king: both king and peers, and people, muſt religiouſly ſerve and honour God. Shut out all ſuperſtition on (in) God's name, the farther the better; but let in no profaneneſs therewhile. If this be not done, take what care you can; God is above all human wiſdom, and, in ſome degree or other, there will be liquefactio terræ, a melting, or a waſte, both in church and ſtate. Laud's Seven Sermons, No. iv. preached before his Majeſty, on Sunday, the 19th of June, 1625, at Whitehall. Appointed to be preached at the opening of the Parliament. P. 157, 158.

Audire, atque togam jubeo componere, quiſquis
Ambitione mala, aut argenti pallet amore:
Quiſquis luxuria, triſtive ſuperſtitione,
Aut alio mentis morbo calet; huc propius me
Dum doceo inſanire omnes, vos ordine adite.
Horat. Sat. lib. ii. ſat. iii. ver. 77—81.

Come all whoſe breaſts with bad ambition riſe,
Or the pale paſſion, that for money dies;
With luxury or ſuperſtition's gloom,
Whatever diſeaſe your health of mind conſume,

Compoſe

Compoſe your robes, in decent ranks draw near,
And, that ye all are mad, with reverence hear.

Francis.

V. 24. All men which are here preſent with us.

Iidem (conſiliarii ſcil.) Græcis quoque ſunt συμπαρονλες ——Hinc explico locum D. Lucæ in Actis apoſt. cap. xxv. commat. xxiv. ab aliis forte non ita intellectum. Et Feſtus inquit, &c. Alloquitur Feſtus in poſteriore parte orationis Chiliarchos et principes civitatis, quos in præcedente commate ſacer ſcriptor in acroaterium ingreſſos eſſe dicit, qui forte ipſius provinciæ præſidis conſilium conſtituebat. D'Arnaud De Diis ΠΑΡΕΔΡΟΙΣ, cap. viii. p. 42.

[Suppoſing, that Feſtus addreſſed here the captains and principal men of the city, mentioned in the preceding verſe.]

CHAP. XXVI.

V. 8. Why ſhould it be thought a thing incredible with you that (ει) God ſhould raiſe the dead?

Ει pro οτι admodum Hebræi כִּי Grot. in loc. Grotius affirms that ει for οτι, is an impropriety in the Greek language, on Acts xxvi. 8. I wiſh that very learned man had not affirmed ſo raſhly: then that ſaying of divine inſpiration will be ſolecifical. Τι απιϛον, &c. But 'tis juſtified againſt all objection by authority, that when produced, muſt be inconteſtible and deciſive. Æſchines ſays, of his adverſary Demoſthenes, ουκ αγαπα ει μη δικην δεδωκεν. He that is author of ſo many miſchiefs, is not content that he is come off unpuniſhed. Sacred Claſſics, p. 115, 116.

V. 10. And when they were put to death, I gave my voice againſt them.

I gave my voice, not it may be as a judge; he had not got up to the bench, but as an informer and by-ſtander at the bar, ——or as a buſy purſuivant or officer,——who carried the ſentence

tence of the court, and looked to it to ſee it put in execution. Tuckney's Good Day, &c. p. 24, 25.

V. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

By their faith in my goſpel operating towards their converſion.

As God, ſays Mr. Baxter, will lighten the world by the ſun, and not by himſelf alone without it, ſo will he convert and ſave men by his miniſters, who are the lights of the world, Acts xxvi. 17, 18. Matt. v. 14. When he hath miraculouſly humbled Paul, he ſendeth him to Ananias, Acts ix. 10. And when he hath ſent an angel to Cornelius, it is but to bid him ſend for Peter, who muſt tell him, what he is to believe and do. Call to the Unconverted, p. 163, 164. 12mo.

V. 19. Whereupon, O king Aprippa, I was not diſobedient unto the heavenly viſion.

Ως εφατ' ουδ' ΑΠΙΘΗΣΕ βοην αγαθος Μενελαος.
Iliad. lib. xvii. ver. 246.

Compare ver. 491, 656.

Αλλ' ωδ' ΩΣ Μενελαου εφημοσυνης ἀμελησε
Βη δ' θεειν—— Ver. 697, 698.

Compare the preceding three.

V. 23. That (α) Chriſt ſhould ſuffer, and that (α) he ſhould be the firſt that ſhould riſe from the dead.

Ει pro οτι, vide Scapul. ſub. α et Demoſthen. as there quoted, col. 445.

V. 26. For this thing was not done in a corner.

Compare Luke xxiii. 5. xxiv. 19.

V. 28.

V. 28. Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.

Pene chriſtianus deceſſit, ſays Tertullian, ad Scapulam, cap. iii. concerning Claudius Herminianus, of Cappadocia.

Ergo adſentiris Antiocho familiari meo, (magiſtro enim non audeo dicere) quocum vixi, et qui me ex noſtris pœne convellit hortulis, deduxitque in academiam perpauculis paſſibus. Cicer. de Legibus, lib. i. § 21. p. 63, 64.

CHAP. XXVII.

V. 10. I perceive that (ὁτι) this voyage will be with hurt and much damage.

Ὁτι before an infinitive mood, ſays Mr. Blackwall, in St. Luke, referring to this paſſage, ſeems a little bold.——I think there is a parallel place in Euripides: that in Plato, is certain and full. Ἐπον ὁτι πρωτον ἐμε χρηναι, &c. Sacred Claſſics, p. 134.

V. 15. And when the ſhip was caught, and could not bear up into the wind, μη δυναμενε ἀνὶοφθαλμειν.

Μη οιον καρχηδονιες αντοφθαλμησαι.——Polyb. lib. i. p. 2, 8.

Ουδεις——προς αὐλους ανὶοφθαλμειν ετολμα.——Ibid. lib. iii. p. 66. bott.

And lib. iv. p. 117. mid. Ουτ' αυτοι δυ' αυτων αντοφθαλμειν ηδυναντο.

And ib. p. 118. Ου δυναμενοι δε προς την ορμην αντοφθαλμειν.

V. 23. There ſtood by me this night the angel of God.

Χαιρετε, κηρυκες, Διος αγγελοι, ηδε και ανδρων.

Iliad, lib. i. ver. 334.

——— Διος δ' τοι αγγελος ειμι. Lib. ii. ver. 26.

Αυτος εγων ειδον θεον αμβροσιον, ορ ρ' Οδυσηι
Εγγυθεν ΕΙΣΤΗΚΕΙ, και Μεντορι παντα εωικει.
Αθαναλος δε θεος τοτε μεν προπαροιθ' Οδυσηος
Φαινετο θαρσυνων.———

Odyſſ. lib. xxiv. ver. 444—447.

——— I ſaw myſelf,
A power immortal at the hero's ſide,
In ſemblance juſt of Mentor: now the God,
In front apparent, led him on.

V. 33. And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

Hyperbolica loquutio, cujuſmodi ſolent plurimæ vulgo uſurpari. Beza in loc. Sed quod dicit, per dies quatuordecim jejunos manſiſſe, abſurdum videri poſſet. Reperietur unuſquiſpiam, qui inediam diutius ferat. Sed de tanta multitudine vix credibile eſt. Reſponſio facilis eſt, jejunium improprie vocari inſolitam cibi abſtinentiam; quia juſto convivio nunquam refecti fuerant per totum illud tempus, ut qui mœrore anguntur, fere ad cibum nauſeant. Calvinus. Id ita intelligendum, quod vix quicquam alimenti cepiſſent plerique, recte notatum aliis. Grotius, Chryſoſtomus, et quidam alii malunt miraculo tamdiu omnes ſine ullo cibo victitaſſe. Et plura ejuſmodi exempla profert S. Auguſtinus. Tirinus.

[According to Beza, this is an hyperbolical expreſſion, of which there are frequent inſtances. For when it is ſaid, that they had continued faſting fourteen days, Calvin obſerves, it ſeems abſurd. An individual may be found who had ſupported a longer faſt, it is ſcarcely credible that ſuch a number could. The anſwer is eaſy: an unuſual abſtinence from food, is called a faſt; becauſe they had not, through all that time, been refreſhed

freſhed by a regular meal: as perſons in great grief almoſt nauſeate food. It has been remarked by others, that the words are to be underſtood of their having ſcarcely taken any nouriſhment. Grotius, and ſome others, rather ſuppoſe, that they were kept alive, during all this ſpace, by miracle: and Auguſtin produces more examples of this kind.]

Brennius here refers us to Matt. xi. 18, 19. and his note there.

V. 35. And when he had thus ſpoken, he took bread, and gave thanks to God in the preſence of them all; and when he had broken it, he began to eat.

——— Ἑρησαν επ' εσχαρη· ουδε συβωτης
Ληθετ' αρ αθανατων· (φρεσι γαρ κεχρητ' αγαθησιν.)
Odyſſ. lib. xiv. ver. 420, 421.

——— His ſervants held him (i. e. a fatted brawn) faſt
At the hearth-ſide. Nor failed the maſter ſwain
To adore the gods, for wiſe and good was he.

Limborch, in cloſing his remarks upon this chapter, obſerves, that in this whole buſineſs, the admirable wiſdom of God is moſt clearly to be diſcerned. It was the will of God, ſays he, that Paul ſhould preach the goſpel at Rome; St. Paul himſelf had a mind to do this, but was hindered by other engagements, as he himſelf informs us, Rom. xv. 22, &c. God, therefore, by his admirable providence, ſo ordered this buſineſs, that he ſhould be under a neceſſity of going thither, if he would ſave his life. In toto autem hoc negotio, &c.

Direxit itaque, ſo he expreſſes himſelf, ibid. Deus Judæorum malitiam, ut eſſet medium quo Paulus præter ipſorum intentionem coram Romano tribunali protractus ſit.——Ita, ſays he again, after ſome other illuſtrations, in toto hoc negotio videmus admirabilem Dei providentiam, qui quod voluit per apoſtolum Paulum effectum dedit non quidem impediendo ne in Judæorum manus incideret, ſed ipſum in Judæorum manus tra-

dendo. Et porro quicquid illi in Pauli perniciem machinari erant dirigendo in finem a ſe intentum et Judæorum intentioni contrarium. Namque per Judæorum malitiam eas fecit occurrere occaſiones, per quas Paulus Romam proficiſci compulſus fuit. Tot enim hic circumſtantiæ concurrunt, quæ omnes in eundem finem conſpirant, ut cæcus aut præfracte oculos claudat, qui hic admirabilem Dei ſapientiam et directionem non agnoſcit.——Ita ſolet, ſo he farther expreſſes himſelf, ibid. ſæpe Deus non omnipotentia uti, ſed hominum impiorum malitia abuti, ut inſcii ſerviant ſibi, tanquam inſtrumenta, per quæ, quod ipſe intendit, efficiat, et dum animo obſequuntur ſuo, in finem intentioni ſuæ plane contrarium dirigantur.

CHAP. XXVIII.

V. 1. And when they were eſcaped, then they knew that the iſland was called Melita.

In Siculo freto Inſulæ ſunt in Africam verſæ, Gaulos, Melita, &c. Plin. Nat. Hiſt. lib. iii. cap. viii.

V. 2. And the barbarous people ſhewed us no little kindneſs; for they kindled a fire, and received us every one, becauſe of the preſent rain, and becauſe of the cold.

Ο νομος εϛι τοις Ελλησι παλαιος, οιμαι δε και των ΒΑΡΒΑΡΩΝ τοις πλειϛοις, τροφευσι χαριν εκτινειν απασαν ϭσην δυνατη. Ariſtid. Panathen. init.

Eſt et contra Nicomediam Demonneſos, item ultra Heracleam adverſa Bithyniæ Thynnias quam barbari Bithyniam voeant. Plin. Nat. Hiſt. lib. v. cap. xxxii. ſub fin.

Quo in omni tractu proditur tres tantum gentes Græcas jure dici, Doricam, Jonicam, Æolicam, cæteras Barbarorum eſſe. Lib. vi. cap. ii. ſub fin.

Sunt, qui conditam eam (Anthemunta) ab Amphito et Telçio, Caſtoris et Pollucis aurigis putent, a quibus ortam Heniochorum

chorum gentem feram conſtant, cap. v. Rurſus ab Albaniæ confinio, tota montium fronte, gentes Sylvorum feræ et infra Lubienorum, mox Diduri et Sodii, cap. x. Itaque ſacros haberi narrant, (Arimphæos ſcil.) inviolatos eſſe etiam feris accolarum populis. Cap. xiii. p. 296.

V. 15. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum and the Three taverns. Whom when Paul ſaw, he thanked God, and took courage.

—— —— Inde Forum Appî
Diſſertum nautis, cauponibus atque malignis.
Horat. Sat. v. lib. i. ver. 3, 4.

Fregellani, Foroappi, Forentani, Gabini. Plin. Nat. Hiſt. lib. iii. cap. v. p. 177. tom. i.

V. 22. Concerning this ſect, we know that every where it is ſpoken againſt.

Ο μεν απολλοφανης ευθαρσης εγενετο τω δοκειν μη διεψευσθαι της ΑΙΡΕΣΕΩΣ και διαληψεως της τε βασιλεως. Polyb. lib. v. p. 156. top.

Οι της Στοικης αιρεσεως ηγεμονες. Dionyſ. Halicar. de Struct. Orat. § 2. p. 12.

The leaders of the ſtoical ſect.

Ηγε Ισοκρατης και των εκεινῳ γνωριμων ΑΙΡΕΣΙΣ. Ib. ſect. 19.

Ως Αριστοτελει δοκει, και τοις αλλοις οσοι κατ' εκεινην την αιρεσιν φιλοσοφουσιν. Ib. § 24. p. 214.

As it appears to Ariſtotle, and to others, who philoſophize according to that ſect, or that opinion, namely, of virtue, as conſiſting in mediocrity before mentioned.

This, ſays M. Antonius, lib. ix. § 41. is common to every ſect; namely, to adhere cloſely in all caſes to their philoſophy, and not to trifle along with the ignorant vulgar. Το γαρ μη εφιστασθαι —— παση αιρεσεως κοινον.

Την

Την αιρεσιν ταυτην, this ſect. Jamblic. De Vit. Pythag. cap. i. § 2.

Meaning the Pythagorean diſcipline or philoſophy.

Cato autem perfectus (mea ſententia) ſtoicus ea ſentit, quæ non ſane probantur in vulgus; et in ea eſt hæreſi, quæ nullum ſequitur florem orationis, neque dilatat argumentum: minutis interrogatiunculis, quaſi punctis, quod propoſuit, efficit. Cicer. Paradox. ſub init.

And Epiſt. Famil. lib. xv. ep. cccxc. Quonquam quicum loquor? cum uno fortiſſimo viro, qui poſtea, quam forum attigiſti, nihil feciſti, niſi pleniſſimum ampliſſimæ dignitatis. In iſta ipſa αιρεσει metuo ne plus nervorum ſit, quam ego putarim, ſi modo eam tu probas. Edit. Gryph. p. 587, 588.

Negant ſe pro Vitruvio ſectamque ejus ſecutis precatum veniſſe, ſed pro Fundano populo: quem extra culpam belli eſſe ipſum Vitruvium judicaſſe quum, &c. Liv. lib. viii. § 19.

Alia factio ab experimentis ſe cognominans Empiricen, cæpit in Sicilia.——Deſerta deinde et hæc ſecta eſt. Plin. Nat. Hiſt. lib. xxix. cap. i. p. 187. tom. iii.

Is (Vectius Valens) novam inſtituit ſectam. Ib. p. 188.

Hæc eſt illa tertia ætas populi Romani tranſmarina, qua, Italia progredi auſus, orbe toto arma circumtulit. Cujus ætatis ſuperiores centum anni, ſancti, pii, et ut diximus, ſine flagitio, ſine ſcelere, dum ſincera adhuc et innoxia paſtoriæ illius ſectæ integritas, dumque pœnorum hoſtium imminens metus diſciplinam veterem continebat. Luc. Flor. lib. iii. cap. xii. init. p. 104. ed. Delph.

Παρακαλω ουν υμας, ουκ εγω, αλλ' η αγαπη Ιησου Χριστου, μονη τη χριστιανη τροφη χρησθαι, αλλοτριας δε βοτανης απεχεσθαι, ητις εστιν ΑΙΡΕΣΙΣ. Ignat. ad. Trall. Epiſt. p. 50. ed. Voſſ.

END OF VOL. II.

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